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GEMS FROM

NORTHFIELD

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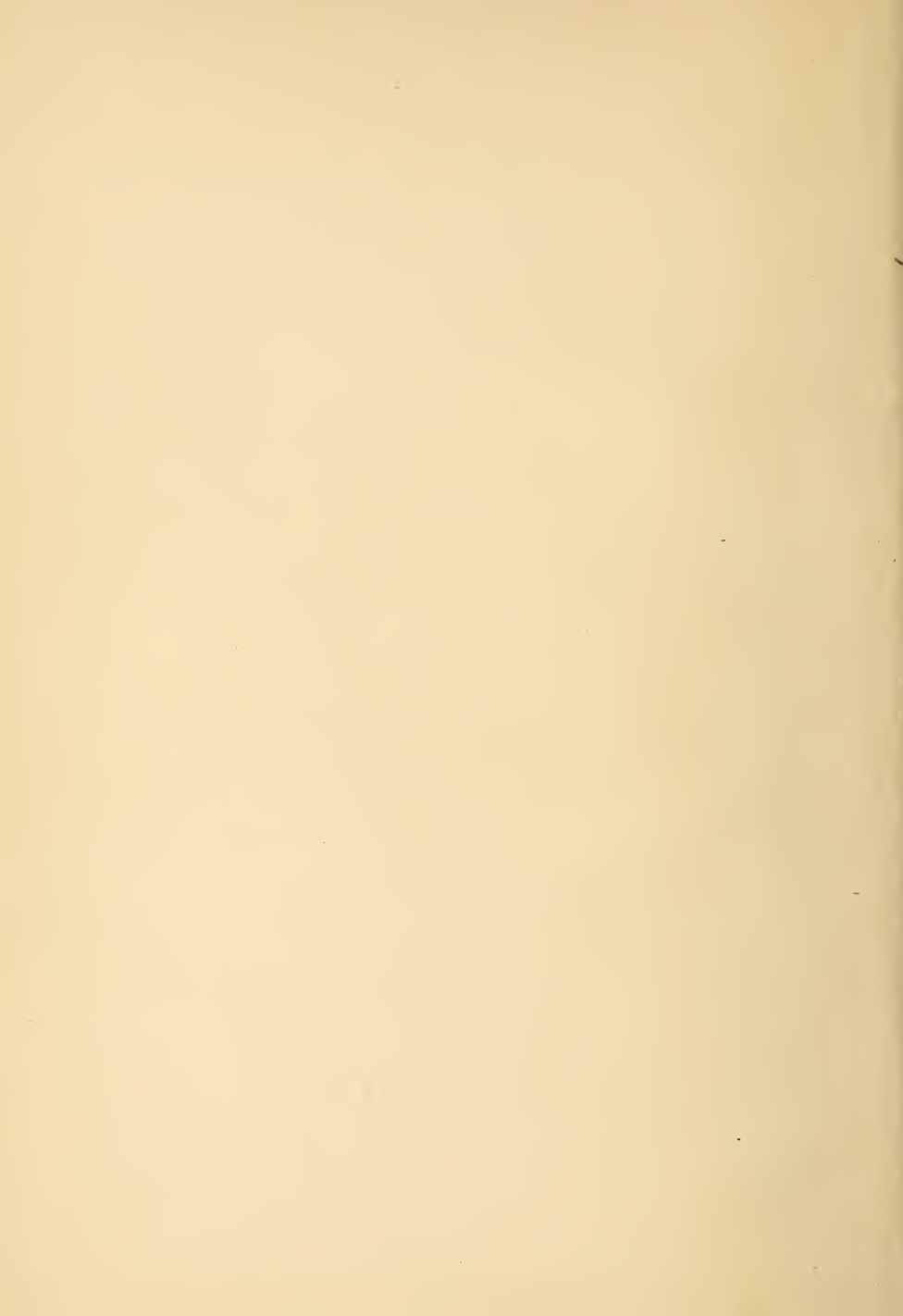
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# GEMS FROM NORTHFIELD.

A RECORD OF SOME OF THE BEST THOUGHTS EXCHANGED AT  
THE THIRTY DAYS' CONFERENCE FOR BIBLE STUDY  
CONVENED BY MR. MOODY AT  
NORTHFIELD, MASS.

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*EDITED BY T. J. SHANKS.*

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## PREFACE.

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The conference of Christian workers at Northfield, Mass., during the month of August, 1881, was a gathering of more than transient interest. The large experience in Gospel activities of those who presented the various topics, gave a peculiar competency to their words and specially adapted them to the instruction and upbuilding of all engaged in Gospel work. In the belief that they will not suffer by a careful perusal, the best sayings of those thirty days have been collated from accurate stenographic notes and put in this permanent form, that those who heard them may be re-inspired, and that the greater number who were denied that privilege may be likewise blessed and quickened.



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## CHAPTER I.

### *JOSEPH OF ARIMATHEA.*

DISCOURSE BY THE REV. DR. ANDREW A. BONAR, OF GLASGOW, SCOTLAND—THE CHRISTIAN LAYMAN—FIDELITY TO GOD IN HIGH STATIONS—"LOOKING UPON CHRIST" THE SECRET OF COURAGE.

Dr. Bonar said: In the Gospel of Matthew, 27th chapter, 57-60th verses, we read: "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple: he went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed."

In the Gospel of Mark we have something more said, in the 15th chapter and 43d verse: "Joseph of Arimathea, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marveld if He were already dead: and calling him unto the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher."

Luke, in his Gospel, adds a little more (xxiii, 50): "And, behold, there was a man named Joseph, a counselor; and he

was a good man, and a just (the same had not consented to the counsel and deed of them); he was of Arimathea, a city of the Jews: who also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid."

And John, in his Gospel, has yet something more to add. He says, in the xix, 38, "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus, and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of Jews is to bury. Now, in the place where He was crucified, there was a garden; and in the garden, a new sepulcher, wherein was never man yet laid. There laid they Jesus therefore."

There was a man of God in London many years ago who used to say to his people occasionally, "Be you very careful how you walk, for the world will not read the Bible, but they will read you. They will form an idea of the Master from what they see you to be." Now, brethren, that is one reason for taking a case like the present—a disciple—and showing you the Master through him. Joseph is to teach us to-day what is written about Him. And did you notice that each of the four evangelists speaks of Joseph? All seem eager to tell of him; and all have something good to say about him. He is the only man whom the four evangelists join in commending to our notice. They are generally sparing in their commendations regarding the disciples; but

as to this man, they not only use very plentiful commendation, but all join. Why is this? First, they loved the man who loved the Master; and they loved the man who so loved the Master that he gave Him his own tomb.

That's not all. The Holy Ghost takes care to suggest to the minds of the evangelists—"Forget not my servant Joseph, who in a dark hour came forth and did such good service for his Lord. Insert his story for an example to those who come up in after ages."

Now, we find seven Josephs mentioned in the Scriptures. Four of these, however, we know nothing of beyond their own and their fathers' names; but the other three are well known. Of these, the first is Joseph the governor of Egypt. Young people, I'm sure, all know this Joseph, Jacob's son, the man of wonderful grace, that even Pharaoh, his heathen master, saw the grace in him, and said, "There is none like him, in whom the Spirit of God is." And such a testimony from such a man shows us how brightly the grace of God shone in him. Then there is another Joseph we all know—Joseph the husband of Mary. To him was committed the honor of caring for Christ in His infancy, and watching over Him with love and tenderness. These are the two never to be forgotten; but I think, in many respects, the one before us, Joseph of Arimathea, is the most noticeable of all the others.

First of all, I want you to notice his birth-place and his station in life; second, to notice his character as a man, and as a disciple; and then, lastly, his place in the history of the church. Each one of these particulars is just full of instruction; but we must not do more than glance at each in turn.

Well, first, his birth-place—Arimathea. Where was it? For some time it was thought to be the same as Rama, which every traveler coming upon the plain of Sharon sees. But

later writers have discovered objections to that theory, and consequently have given it up. Again, it is thought by many to be the same as Ramah, where young Samuel was born. Young people will like to hear that. But we can't be certain as to its absolute identity with this or that particular town. At any rate, he was born there; and if so, how does it come to pass that he had a sepulcher in Jerusalem? The sepulcher of his fathers at Arimathea would be the natural place for him and his family to be buried. Brethren, there is a great deal in this—a great deal of Providence in it. I think there can be little doubt that Joseph was a rich man, and that, before his conversion, he had a good deal of pride and ambition, that wealth so often gives to a man. And it was the fashion among the rich people at that day to have a tomb at Jerusalem. You remember, in the prophecy of Isaiah, the prophet was sent to ask Shebua, the treasurer, for whom he was hewing out the sepulcher, and why he was doing it. And, I suppose, just in the same way Joseph thought, "I would like to have a sepulcher, too, to perpetuate my name." It was not easy, however, getting a place, so many had taken sites; and all the good places had been taken. But at last he found a place for his tomb at a point you would never have expected him to fix upon—near Calvary. There was a spot to be bought there, and Joseph bought it; and, being near the place of execution, he took care to have a garden round it. Little did he know, at that time, and less did he care, what was to come of this. God often has a plan in the lives of unconverted men which they know little of. And so it was with Joseph. God overruled his pride and ambition in buying the tomb for purposes we shall see.

Brethren, this much about his birth-place and his buying the tomb; now, what was his standing in society? Well,

he must have been a rich man, since he could buy a tomb; and you remember, too, that Matthew was careful to say that he was a rich man. And just here notice something peculiar about Matthew. Forty-five times he quotes prophecies from the Old Testament referring to Christ as the promised Messiah, and he is constantly bringing forward what exalts Christ as the Messiah, for you know he was a Jew. And so here he takes care to say that Joseph was a rich man. And then we read in another of the evangelists that he was an honorable man, a man held in honor. Now, you know, dear brethren, it is written, "Not many wise, not many rich, not many noble are called;" yet the Lord always has some wise, some rich, some noble among His followers. And Joseph was taken at this season as one of this class. Joseph was not a fisherman; Joseph was not a poor man; Joseph was a man high up in society; he was of honorable position. You remember you read in Acts of honorable women, who listened to the preaching of the Word. Now, that was just Joseph's position—a man held in esteem by those around him, and consequently when he went to Pilate he was well received.

But here is a remarkable thing connected with his situation. When he came to Christ and believed in Him, Christ did not tell him to give up his position in society, and become as a fisherman. No; Christ evidently intended him to remain where he was, as a counselor and witness for Him among those with whom he daily came in contact. You know it is far more difficult to speak to your own flesh and blood, and bear testimony for Christ, than to go to those who do not know you. Now, we find very often when a young man is converted, he is almost always inclined at first to say, "I shall give up my position; I know I could do far more good if I was a preacher, so I'll leave my business

and become a preacher of the Gospel." Now, before any one does a thing of that sort, he should be very certain that God wants him to do it. Very often mistakes are made just in this way. God may have given you some work to do for Him in the position in which He has placed you, which no one else could do if you were to leave it undone. We should be very careful how we wish to change from whatever position in life God has seen fit to put us.

But we come, secondly, to speak of Joseph's character; and let us notice it in this way: His character before his conversion, and his character after. I think there is little doubt when Luke says of him that he was "a good man and just," that he is describing the man as he was naturally. The distinction between the two expressions, when put together, is this: A just man is a man who in society is most exact in all the details of duty, honorable in his dealings; he won't swindle or trick anybody; he pays all his debts; he won't injure any one—that's a just man. But a man may be all this, and yet not a very pleasant man, perhaps a little stern; not very amiable. But Joseph was, at the same time, a "good man;" that is to say, a kind man, a man of generous disposition, a rich man, so that if he met with a really deserving case he would help that person. These are the two characteristics of the natural man in this case at least; it is these which make a man liked by his fellow-men, so that you find in the 5th of Romans, "Scarcely for a righteous man would one die, yet peradventure for a good man some would even dare to die." Well, Joseph was all this, and yet not a Christian. A man in his natural state may be all that Joseph was, and yet be outside of the pale of salvation.

But, while it says Joseph was just and good, it says more; the statement does not end there. If that were all, he might be compared to the young ruler pointing to his

outward moral life for justification. If all rulers were good and just, like Joseph, we would have a different state of things. Even some who profess to be Christians could not honestly be called "good and just;" they don't pay their debts very well, or perhaps they are not just as kind and amiable as they might be. But let us go on and see what else characterized the man. He was a disciple—that is, a learner—a disciple of Christ. Here comes in a very interesting question: When and how did Joseph become a disciple of Christ? This is not recorded directly, but there is a probability in what I'm going to mention. You recollect the council of the Jews met together in their own room; and they had an animated discussion as to what they were to do with this Man, whom the people were crowding to hear. And you remember they sent off their officers and men to apprehend Him. And on the last day, the great day of the feast, just as these men were coming forward to seize Him, He lifted His voice and cried, "If any man thirst, let him come unto Me, and drink." These and other words the officers heard; and they would look at each other, and with one consent they return to their rulers, who were sitting expecting every time the door opened to see their Prisoner brought in. But, lo! the soldiers walk in without Him! "Have you not brought Him?" would be the eager question. And then, amid the breathless silence, the officer would step forward and say, "Never man spake like this man." Nicodemus couldn't stand by and listen quietly any longer. Up he sprang, and said before all the council, "Does our law judge any man before it hears him?" The amazement of his brother councilors you may imagine. But the matter ended; and they passed out one after the other; and I can well imagine how in passing out they would throw a glance of scorn at Nicodemus. And Joseph would likely be as much

touched by what Nicodemus said as by what the Pharisees said. And as they were going out, Joseph would linger behind; and then he would step up softly to Nicodemus—"Nicodemus, you seem to know more about this Man than we do; tell me about Him." And then they would take a walk on the roof together, and talk about Him. Nicodemus would tell him about the time he went by night, when He said to him, "Except a man be born again, he cannot see the kingdom of God." And then Nicodemus would say, "I didn't know what to say, Joseph. I began to say something about how could a man be born again; and then He said it didn't mean that at all; and then all it once He hurried me away in spirit to the desert and said, 'Look at that crowd of bitten Israelites gazing at the serpent lifted up by Moses;' and then He said, 'Nicodemus, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish but have eternal life!' Oh, what a moment it was! I saw what He meant; I was brought to look upon Him as the serpent—the brazen serpent—that is to heal the world of sinners; and there, in His presence, I learnt what it was to be born again; I was in a new world. And then, Joseph, then He was not yet finished. As I sat with wonder and delight at His feet, He again looked at me and said, 'Nicodemus, God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' I never can forget those words; they have been ringing through and through me ever since. Joseph, aren't they wonderful words?"

Brethren, I can suppose it was somewhat in this way that Joseph was introduced to the knowledge of Christ through his fellow-councilor. At least I am perfectly sure that in substance that was what happened. Joseph learned what

Nicodemus learned; and they often talked together of that wonderful Savior. Now, dear brethren, thus it is that a man comes to decide. Have you all been born again? There is a man that has plenty of knowledge—stores of Scriptural knowledge—and yet lying in his heart. His knowledge can't save him; "Ye must be born again." He needs the outpouring of God's Spirit upon him; the fertilizing flood of the Spirit which will bring life to the dry bones. Then let me ask you, Have you passed into this new world in reality? Can you say that you have made a discovery that has changed everything about you? When a man discovers the cross of Christ, he will be able to say that this world is crucified to him, and he to it.

But, brethren, that was not all of Joseph. He became a disciple; and a disciple, you know, is a learner. If you become His child, you will learn of Him. Jesus says if you come to Him He will give you rest. This is the rest of justification; we get it at once on coming to Him. But then He tells us there is more than that we can have if we learn more of Him. There is a deeper rest, a peace which He gives those who keep close to Him; and which only He can give. Joseph sought it by being a disciple, and so learning of Christ. And, if you are like Joseph, I am sure of this, that God's Book will be your study, that you may be able to know more of Him. When Jehovah was instructing His servant Joshua concerning the conquest of Canaan, He told him he must meditate daily on His Word. And just so with us; we must ever be meditating on Christ and the work He has accomplished for us.

And then it says further concerning Joseph that he was waiting for the kingdom of God. You remember we read of the aged prophetess Anna that she waited for the kingdom. Now, it implies at least this—waiting in the sense of

intent earnest desire to extend it. The waiting of Scripture spoken of in regard to the things of Heaven is never still folding of the hands. The Bible meaning of waiting is a tending upon, as the eyes of an handmaid wait on her mistress. Well, Joseph was waiting for the kingdom. He heard the King of that kingdom had come, and he wanted to know about Him and about His kingdom. And no doubt he would have learned in his waiting how a man enters into this kingdom by the way made by the King. Brethren, it was good for him as a councilor that his attention had been directed to all this; and I think that it is very good for a man in any position, but especially for a public man, to have his attention directed to the coming of the kingdom. There is nothing that exercises a more deadening influence upon spiritual life than giving our worldly affairs, whatever they may be, the full swing—having our attention all taken up with the affairs of this life. But if a man has got his eyes fixed upon Jesus and His kingdom, then he will be wonderfully lifted up above the influence of such a temptation. “Our conversation is in Heaven, from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.”

But, dear brethren, there is still another thing said about this good man we must not forget. “He went in boldly unto Pilate, and craved the body of Jesus.” Now, in John we are told that he was a disciple secretly; but this should have been translated, not as an adverb, but as a participle. There is no fear or drawing back in a man sheltering from the storm. Understand the matter thus: Joseph did not consent to their counsel, when they decided to kill Him. They had met early that morning—it was not a regular prop-

erly called meeting—and Joseph had not agreed to their decision; he protested against it. Well, you know when Nicodemus, on a former occasion, said some words in favor of the Master, it brought a perfect storm upon him. And when we think what Joseph's words would have brought upon him, we surely see how he thought it wiser to keep quiet for a little, until the storm should blow over. But you may ask, Where was Nicodemus at this critical time? Well, I think that he was just prevented from attending by some duty he had to perform. You remember when the three men, Shadrach, Meschach and Abednego, were thrown into the fiery furnace, Daniel was not there. Where was he? Probably taking care of some of his provinces. And it was likely just something of the same with Nicodemus. I can well imagine when he was not there, and they noticed his absence, the high priest might say: "Well, you needn't mind about Nicodemus. We all know what he would say about this matter, so just let us pass him over." But they didn't know about Joseph's feelings and opinions; and so there would be a perfect storm of anger brought down upon him when he declared before them all, "I will not consent to this vile deed." Joseph knew what his Master was come for—to bear the sins of mankind—and he would do or dare anything for Him. And so, my friends, if we are to get courage to stand up for Christ in a dark hour, we must think what He has done for us, how He was led as a lamb to the slaughter, all for our sins.

But let us pass on to see how that prophecy concerning the grave of Christ was to be fulfilled. He was to make His grave "with the wicked and with the rich in His death." Well, so far as I understand it, Joseph might have gone into the country out of the way, until, as we have seen, the fury of his fellow-councilors against him should have sub-

sided. But he can't go far; he feels so uneasy as to what is happening to his beloved Master. He finds it utterly impossible to endure the horrible suspense; and so he turns back. And as his steps draw near to the city, what does he see? A crowd of men and women and children surging round the mound at Calvary; and then a horrible thought strikes him. He pushes his way through the throng; and there he beholds his worst fears realized. He sees three crosses; and nailed to the one in the midst the form of Him whom he had learned to love so well. Oh, how Joseph's heart would be filled to overflowing!—his head bowed upon his breast in sorrow and anguish. But soon he stops in his grief to think if there is nothing he can do for his dear Master even yet; and then a thought strikes him. "Yes," he says, "I know what to do. I will go to Pilate, since I can do no more, and ask for the body; and I will bury my Master in my own tomb." So he finds his way to Pilate's house, and he seeks an interview. And here his well-known good character stands him in good stead, for the answer comes from Pilate at once—"Yes, let him come in, by all means." Then Joseph tells his errand. "Ah, is he dead already?" "Yes," says Joseph. Well, Pilate would rather have the official testimony as well; so he calls upon the officers; and when he finds their report agrees with Joseph's, he was quite ready to grant him what he asked. And, moreover, there was no opposition to the funeral, for you must recollect that in eastern countries there is a great reverence for everything pertaining to the dead; and no one would think of interfering with the funeral rites; just as, you remember, a little after this, devout men carried the body of Stephen out and buried it, even after he had been stoned to death.

And then Nicodemus joins Joseph, and they two—two councilors, two rich men—they two bring with them spices

and fine linen; and they come to the cross. They don't care who is looking for them; nor how they are scorned. And in that hour the prophecy is fulfilled. There is not only one but two rich men at the cross. And see how reverently they lift up the body of the Lord Jesus Christ, and wrap the linen around and pour the spices over Him. And they had a napkin, with which it was usual to cover the face of the dead because corruption set in so soon. But in this case they do not cover His face, but they wrap the napkin around it. Why was this? Why not cover His face in the usual manner? He was to see no corruption. And I suppose, too, that His face now shone with beauty. You know that often after death, there is a peculiar loveliness in the face of the dead; and the exaltation of Christ was now begun—all suffering was over. So they bound the napkin round His bleeding brow, and clothed Him in the fine linen, and then they bore Him off. What a funeral! Just two mourners—Joseph and Nicodemus—two rich men. Dr. Mason, of New York, was once at the funeral of a young man, and he thought the pall-bearers were going a little too fast; so he went forward, and, softly touching them, said, "Walk slowly; you are carrying a temple of the Holy Ghost." Now, brethren, if that could be said of a follower of Christ, what of the blessed Master himself?

And here were two men, full of love to the Lord of Glory; and they bury Him in a tomb as yet unknown; never man had been laid in it before. The ashes of the heifer, when sacrificed, must be carried to a clean place outside the city. And so the body of our Lord, the great sin-offering, must be laid in a new tomb outside the city. "Never man yet was laid in that sepulcher." And then they two rolled the stone to the door of the sepulcher, and departed. That's all. Perhaps we are just a little disappointed that there is

nothing more said in commendation of the act; but that's God's way. John the Baptist was allowed to languish and die in prison; and so it is, in God's mysterious providence, with many another faithful servant. A lesson to us, not to make a noise about ourselves, or about what we do. Let us walk daily pleasing Him, and leave the rest with God. And just think, but for Joseph the prophecy would have failed; the prophecy that had been so clearly given forth in olden times. His tomb has come to be a proverb in our days. When we speak of "Joseph's empty tomb," it is just a summary of all the Lord's work.

And, my dear brethren, it is not all done yet. The Lord is coming back again; and I have no doubt He will confess Joseph before His Father, and all the holy angels. He is coming, and the crowning day is coming, too. He will sit on the throne of His glory. "And now," He says, "let the rewards be brought forward." And Joseph's name will be called; and then Christ will say, "Father, this is the man who boldly confessed Me in the hour of darkness, when all seemed impenetrable gloom around My cross. This is the man who gave Me a place in his tomb. Bring forth the brightest crown for Joseph, who confessed Me before My enemies; who risked position, who risked wealth, who risked his life for Me. Bring forth the best crown and the brightest robe for him!" Ah, brethren, thus shall it be done for him whom our King delighteth to honor.

This was one act; but remember, it was an act out of a life of faith. It was a spark out of a fire. Brethren, how are you living? Are you so living in the light of God's countenance that if God were some day to give you some special work to do for Him, you could do it? You remember the little Israelitish maid in the house of Naaman the Syrian. What great results came from a few words which

she said. But if she had not, by continued honesty and uprightness, earned for herself a character in that house, she would not have been believed then.

In Scotland there is a grave—a martyr's grave—up among the hills of Ayrshire. It is that of Roland Priest, who once had a little farm where the grave is now. It was one bright morning, just as he had finished family worship and was going out to his farm work, a troop of dragoons rode up—one of that band so notorious at that time for their fiendish cruelty—and, because the brave man would not deny his Master, he was shot dead. Well, what has been the result? The persecutor's name has become a proverb and a by-word in Scotland, never mentioned but with hatred—Claverhouse. But the martyr is remembered with loving reverence; and on the little stone on his grave is written, "Them that honor Me I will honor; but they that despise Me shall be lightly esteemed."

One more remark and I end. Does any one present say, "I am so situated that it is exceedingly difficult for me to confess Christ, even in any way. I would risk so much to do it, but I don't see how?" Now, brethren, I don't think there is anything you could say which Joseph could not have said. Could any one have been in a more difficult situation to confess Christ than Joseph? Who is it obtains the victory over the world? Is it he who is in the midst of favorable circumstances, surrounded by friends, and with nothing to draw him from the right path? No, certainly not necessarily. This is the victory that overcometh the world, even our faith. The more unfavorable our circumstances, the greater our joy and reward if we can stand up for our blessed Master here, until the day when we shall hear Him say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Amen.

## CHAPTER II.

### SIN.

ADDRESSES BY DR. BONAR, MAJOR WHITTLE, MR. NEEDHAM AND  
MR. MOODY—SIN AS GOD LOOKS AT IT—THE DUTY OF  
BELIEVERS.

Dr. Bonar said: Sin is a very important subject. There is something strangely terrible about it. In 2 Peter, ii, 4, we read: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The number of angels who fell we need not inquire about. From various intimations we suppose there was a great number. What we should fix our thoughts on is this. The sin was *one* sin, and God spared them not. What was that one sin? They "kept not their first estate;" they "left their own habitation." It was something like the sheep leaving the shepherd, or the place to which he had thought best to assign them. The idea seems to be that in pride of heart they were discontented with the position God had placed them in, and they left it. Like Adam taking the forbidden fruit, it was the simplest act possible, and we know what it entailed. The lesson for us is a very solemn one. How often we say, "Oh, this is only one sin." You trifle with one sin. Yet the lesson here is that one sin may bring eternal wretchedness—eternal wrath. Again, it was the *first* sin. Like Adam's taking the forbidden fruit, the moment they sinned their first sin, God spared them not. A man may be long in your confidence, but when you see

him do one mean act, he is not to you what he was before. That act has revealed his character. Again, all this was after long and perfect obedience. Those angels, probably for centuries, possibly for ages, had served God in holiness and with a perfect heart—had been obedient to every command. What a lesson! After all their obedience in love, their one sin, their first sin, was such in the sight of God that He swept them from His presence. Again, this sin turned God's heart against them. Hitherto He had delighted in their service. Their magnificent anthems of praise had been grateful to Him. He had rejoiced over them, as beings upon whom He could lavish tokens of His love. But the one sin came, and because of it God's heart was completely turned against them. They were obliterated from His affections. As it were, He tore them from His heart. And it had another effect. It turned their heart against God. They had served Him loyally hitherto, but from that moment you see enmity to God boiling up from their souls. All this from that one sin, the first sin. Never trifle with one sin. It is like the little cloud, which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil. Then another thing, and the most dreadful in our view: Tremendous wrath overtook them. How is it described? God spared them not. These are the same words as are used concerning Christ: "God spared not His only begotten Son." He "spared not the angels that sinned, but cast them down to hell." Correctly this should be translated, "turned their faces hellward, and reserved them *for* chains of darkness." They were not to have those chains put on till Christ should come to bind

Satan with all his followers. They were, however, immediately turned hellward. God saw it just and righteous to visit them with this wrath. Anything less would have been derogatory to His holiness. Anything less would have shaken the throne of His holiness. He must show His abhorrence of sin, and make the universe to know, and know forever, what sin is, and what sin deserves. Their after history, as seen in the book of Revelation, is this: At present they are allowed to go to and fro tempting men and deceiving the whole world. They are an awful troop—their malignity who can tell? Their aim is to hurt the saints of God especially, and prevent others coming into the bliss they lost. Now they are at large, but when Christ comes, they will be bound, and cast into the bottomless pit. Pit means prison. The bottomless pit is a measureless, fathomless prison of darkness. The lost spirits are to be thrust into this prison and bound in chains for a thousand years, then let loose mysteriously for a little, then flung into the lake of fire, and that is the last we hear of them. There is not the slightest intimation of future mercy for them—not one look of compassion shown toward them. There is something about sin on account of which the sinner deserves to be eternally consumed with the wrath of God. What an abyss this is! Oh, see the power of sin, the poison of sin! We are startled when we attempt to meditate on it. Now notice, that wherever we get a glimpse of these fallen spirits they never complain. Now and then in the Gospel history we find they crossed Christ's path. They always acknowledge who Christ is—"Thou Holy One of God"—but they never say, "Thou hast dealt too severely with us—too remorselessly in regard to our sin." No; it is, "Thou Holy One of God, we cannot find fault with Thee." Christ never takes notice of any of their words. He said, "Come

out of the man." He shut their mouths. It was as if He said, "You have nothing to do with Me. You are eternally and irretrievably ruined. I have not a word of mercy for you." James, the brother of Christ, and who had been much with Him, says: "The devils believe and tremble." The original word for tremble signifies extreme dismay—the hair standing on end. They believe in God, and their terror is overwhelming. All because they sinned that one sin.

There are many applications of what we here ascertain. The one that bears upon our case is this, that God had mercy on our world when He did not give a look of pity toward the fallen angels. Why, no man can ever tell. There are many theories about it, but they come to absolute nothing. "So, Father, it seemed good in Thy sight." But it should suggest to us our amazing privilege and responsibility. A godly priest in the middle ages preached the Gospel to a listless audience. A dark-looking stranger came up to him after the service—so goes the legend—and said, "Come down to hell, and make *us* one such offer." But there is no such offer in hell. What will become of the sinner who does not accept the atoning blood! The Son was for our sakes put in the position of the angels whom "God spared not," and we are eternally free if we choose to be so. No doubt the spirits below cry, "Oh, that we could recall the first spark that fired all that train of evil and wrath." Then beware of the next sin. It may cause your eternal ruin. Men talk of the annihilation of the sinner—the same as to say that there is no punishment at all for the sinner. No, we are never annihilated. The sentence is: "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." Certainly, if the sin of the angels deserves this, the sin of the sinner who despises the Savior can deserve nothing less.

Major Whittle spoke of the power of sin. See, he said, the selfishness—self-will—it gives rise to. Man's exalting himself and refusing to submit to the will of God is the first step of all his sin. The power of sin can be seen in the conscious existence of this principle in each human heart, and in the record of its manifestations in every life that has ever been faithfully recorded—except in the life of Christ, and in the awful results apparent on the earth from this departure from God. Moral principles in the light of God's Word are very simple. There are no new discoveries in them. Submission to God's will brings blessing. Self-will brings misery and woe. We have just seen in considering one awful manifestation of sin's power, the power of sin to stain. I would now call your attention to the power of sin to perpetuate and multiply itself. In Gen., iii, 18, thistles are part of earth's curse. One seed is the first crop, 2,400 the second, 576,000,000 the third. See also Rom., v, 12 and 19. Men may quarrel with this, but it stands there as a law of nature. See Gen., i, 11—"Fruit after his kind." This is God's law. In Gen. i., 27, we have man created holy; had he remained so, there would have been "fruit after his kind." But man sinned; and so in Gen., v, 3, we have Adam begetting a son in his own likeness—not in God's likeness. Then see the power of sin in producing defiance of God, or sin shown in the individual. Cain is an example. He is the first-fruit of the flesh—the first child born into the world. It is not necessary to go through 576,000,000 of thistle-seeds in their growth and development to know their nature. Watch and note carefully the characteristics of one and you know what they all are—they are all alike in nature. So, see in Cain these attributes: Conceit, Gen., iv, 3; pride and jealousy, 4th verse; wrath, 5th verse; self-will, 7th verse; evil-speaking,

8th verse; murder, 8th verse; the lie and the assault, 9th verse; hardness and impenitence, 16th verse. What Cain was is a sample of what we all are in nature. Years ago I stood by the deathbed of a young man. I had known of his life of intemperance and licentiousness. He had ruined his health and become the father of a weak and puny child, that died, after a few months of wailing and pain night and day, never once smiling. His reply to the pleading that he should repent, was, "If God Almighty brought my little child in the world to suffer, and brought me in the world to suffer, He may send me to hell, if He wants to." His sin was plain to *me*, so *I* felt the injustice of what he said. My sins are just as plain to God. The trouble with us is, we do not look at sin from God's standpoint. We note this in what is said of the blinding power of sin (2 Cor., iv, 4), "The god of this world has blinded," etc.; (2 Peter, i, 90), "He that lacketh these things is blind;" (1 John, ii, 11), "Darkness hath blinded his eyes." Cain was blinded to the awful character and fearful consequence of his sin. So Joseph's brethren; so Israel in worshiping the calf; so Achan in taking the garment; so Ahab in killing Naboth; so Judas in betraying his Master; so David. Now may God help us to understand more fully the testimony of His Word upon this subject, and keep us, in these days, when men are trying to make sin a trifle and hell a jest, in sympathy with Himself in His denunciations and judgments against sin. Surely we cannot expect His blessing if we depart from His testimony. Sin is in its nature selfish, hateful, mean, cruel and destructive. If God is to govern this universe, He must punish the impenitent sinner; and He has plainly declared His intention to do so. Let no theory or speculation as to annihilation or restoration turn us from these plain declarations, so simple that a child may read. Let

us value as never before the Atonement of our Lord Jesus Christ, by which the way has been opened for our salvation. Let us urge our fellow-men with increased zeal and vehemence to repentance toward God, and faith toward our Lord Jesus Christ, that they may escape the wrath which is to come. Let us live in the power of the Spirit, that we may not, as believers, dishonor our God and Savior by sin.

Mr. Needham spoke briefly, and likened sin to leprosy. One spot rendered the man entirely unclean in the eyes of the Levitical law, for it showed the state of the blood. So with one sin.

Mr. Moody said there was nothing the world so wanted as holy men. The cause of Christ is paralyzed because of sin—sin in believers. The natural man will always take sides against God, when you press him close, and say, "God isn't going to punish sin. He wouldn't do this or that." But the new man ought always to justify God, and take sides with Him against sin. There ought to be that difference between God's children and the children of the world; and when people say the punishment is severe and unjust, we should side with God and say: "Shall not the Judge of all the earth do right?" God will do right. Every one will say amen when it comes to the punishment of sin. And we should all condemn sin as God condemns it, the moment we see it. It is in ourselves, though sometimes it is hid from us. It may be some hidden sin that keeps God from using us more. Let us be honest with God and ask Him to search us and show us ourselves. Let David's prayer be ours: "Search me, O my God"—not my neighbors, not other people, but "*Search me!*" You see it becomes a personal thing. "And know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." We can't

search ourselves, but we want the light of God to flash into our souls. "Let the wicked forsake his way, and the unrighteous man his thoughts." Thoughts! The world doesn't see them, but God sees them. Even those of us who have been in the Christian life for years don't know what is in us. "Search me, O God, and know my heart." Years ago, said Mr. Moody, I thought I knew my own heart, but there are depths in it I know nothing about. When I hear a man say he knows his own heart, I pity him. The best way is to get down on our faces before God, and honestly ask Him to show us ourselves and our need of a Savior.



## CHAPTER III.

### *REDEMPTION.*

ADDRESSES BY DR. PENTECOST AND OTHERS—REDEMPTION BY THE BLOOD OF CHRIST, AND SCRIPTURE TRUTH CONCERNING IT.

Dr. Pentecost said: I am much interested in two words in Scripture—redemption and deliverance. There is a difference in their meanings. Redemption purchased us; deliverance is divine power taking possession of us in spite of all opposition. We find the two ideas coupled together. Now, let us bear in mind that it is a mistaken idea of redemption that leaves out the body. We are purchased soul and body, and not only the spiritual part of us, but our bodies, now corruptible, in future incorruptible, are Christ's. Christ is the Savior of the whole man.

Let us look at three things: 1. Jesus is the Redeemer. There is no power in man to extricate himself. The Son of God is the only Redeemer that had power in Himself to pay the ransom price. 2. His blood is the price of the redemption. Christ did not bring all the vast wealth of His creation. We are the flock He redeemed "with His own blood." 3. God is the author of redemption. The atonement price was not offered to the Devil. His power is an usurped power—he has no right to it. The Son of God offered Himself a sacrifice to God—to the justice of God, the holiness of God, to the principles involved in the moral government of God.

Now, let me cite a few texts to show the vast range of the redemption:

Gal., iii, 13.—Christ redeems us from the curse of law. There are penal consequences of sin, as well as moral consequences. Ephesians, i, 7.—“In whom we have redemption through His blood, the forgiveness of sin.” This is more than pardon. I may pardon a man, and yet not have happy relations with him. I may refrain from vengeance, and yet retain in my heart a sense of the wrong done to me. “Forgiveness” is a sweeter word than “pardon,” a richer word. In the New Testament the word “pardon” is not used; it is always “forgiveness.” It has reference to the restoration of personal relations with God as well as the paying of the penalty. 1 Peter, i, 18.—We were not redeemed with “corruptible things as silver and gold,” but by the “precious blood of Christ.” And we were redeemed by this blood from the false traditions, false thoughts, false things of this world. A man who is sound on the Atonement is almost always sound on every other question. When you see a man unsound on the Atonement, you may expect him to be just brimful of errors on every other subject. Acts, xxvi, 17, 18.—We are redeemed from the power of Satan. Gal., i, 4.—We are delivered from “this present evil world.” Men would not be so much tempted if they could see Satan, so he hides behind the world. This “present evil world” we need to be delivered from; the new world will not be evil. 2 Pet., ii, 9.—We are delivered “out of temptations.” 2 Cor., i, 9, 10.—We are delivered from the fear of death. We rise superior to death. Rev., v, 9.—We are redeemed to God. It is a great thing to be redeemed from sin; from Satan; from this present evil world; from death; but suppose redemption just stopped there? “Now you are out of your difficulties; make the best of it.” Suppose, after taking Israel out of Egypt, God had left them in the Wilderness. No; He has redeemed us to Himself, to sweet and blessed relations with Him,

to Heaven, to the companionship of high and holy intelligences, to the nearest place in His heart, to dominion with Him over all the universe. There is where we lose communion. We realize what we are redeemed and delivered *from*, but we do not apprehend what we are redeemed and delivered *to*. If we did, we would not be troubled with that backward look upon what we are leaving that keeps us in bondage. We would seek the things which are above.

Dr. Bonar added a few words. He had been struck with the language of Dr. Jonathan Edwards in his reflections upon sin, who said that he frequently had such views of his own vileness that he was held in a kind of loud weeping, sometimes lasting for a considerable time. It was this realization of the abyss of wickedness in his own heart that made Edwards the power he was. When we get a true view of the enormity of sin, we can better understand redemption. We find types of redemption in the Old Testament. In Isaiah, li, 10, we read: "Art thou not it (the arm of the Lord) which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion." In Exodus, xxx, 12, and xxxviii, 26, we read of the ransom—half a shekel—for every man. This is the "corruptible gold and silver" referred to by the Apostle Peter, with which he says we are not redeemed, but by "the precious blood of Christ." One thing more: Let us remember that God did not redeem us because of anything in us. We deserved eternal ruin. The reason of redemption God found, not in us, but in Himself. Nothing so sets forth the righteousness of God as the redemption by Christ. It magnifies His holiness. And the sinner who accepts the redemption is sent forth to proclaim everywhere the righteousness of God.

Mr. Needham said that redemption is the science and song of eternity. Shall we sing that song? Are we students of that science? Let us view ourselves as blood-washed sinners, and it will subdue our lives, and send us forth with new unction to preach the power of the blood of Christ to save a lost world.

Mr. Morgan, of London, said that his little boy, since taken to Heaven, once asked him—"Papa, how is it that one person, Christ, could atone for the sins of millions of men?" They were in a garden at the time. Said he to the boy: "Suppose that there was on the ground there a handful of worms; don't you think you would be more valuable than those worms?" "Yes." "Suppose that that wheelbarrow was full of worms; would you not be more valuable than them all?" "Yes." "Suppose that all the millions of worms in the earth were gathered together, would you not still be more valuable than they, no matter how many?" "Yes; I am sure I would." "Then is there not a far greater difference in the scale of being between Christ and man than between man and the worm? We are creatures. God is the Creator. Had many other worlds sinned as well as ours, the blood of Christ would be more than sufficient to atone for them." He had given the following headings to chapters in Exodus: 12th, Redemption; 13th, Sanctification—Consecration; 14th, Deliverance; 15th, Triumph; 16th, Wilderness Food; 17th, Smitten Rock; 18th, Joy. All these other things rest upon redemption as their foundation. Notice in the 12th chapter that the Israelites sprinkled the blood, but they ate the lamb. Let us feed on Christ.

## CHAPTER IV.

### *REPENTANCE.*

ADDRESSES BY DR. BONAR AND MR. MOODY—TWO MEANINGS OF THE WORD—ITS APPLICATION TO SINNERS AND SAINTS—WHAT REPENTANCE IS NOT.

Dr. Bonar said: Many of us think that the word "repentance" is not a pleasant word, but, if we study it carefully, we will get a different view of it. It is a very sacred word, that word "repent." The forerunner of Christ made it the text of his first sermon. The Master himself, when He began His ministry, as we see in Matt. iv, "began to preach, and to say 'Repent!'" Have you noticed how often He uses this word? "I am not come to call the righteous, but sinners to repentance." Sodom and Gomorrah, he says, would have repented in sack-cloth and ashes. "Except ye repent, ye shall all likewise perish." When He sent forth His disciples, they were to preach "Repent!" It is a very pleasant word in Heaven. There is "joy in Heaven over one sinner that repenteth." Grimshaw Howard, a cotemporary of Whitefield, had a son who used to say when on his father's pony: "Yesterday you carried a saint, to-day a sinner." After his father's death, he was converted, and his first thought was: "What will father say when the news comes up to him in Heaven?"

Now, in Scripture we see that the Lord repents. See Exodus, xxxii, 14: "And the Lord repented of the evil which

He thought to do unto His people." And Jonah, iii, 10: "God saw their works, that they turned from their evil way; and God repented of the evil that He had said He would do unto them; and He did it not." In these passages, His repentance means change of purpose. But He has another kind of repentance—deep sorrow. See Genesis, vi, 6: "And it repented the Lord that He had made man on the earth, and it grieved Him at His heart." And Judges, ii, 18: "He delivered them out of the hands of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them." In like manner there are two meanings to the word "repentance" when applied to sinners and to saints. In the case of the sinner it means a change of life purpose—a complete turning around, and change in the plan of life. This is what is demanded of the sinner when he comes to God for the first time. He changes his position toward God, and he sees God in His holiness. The light of God flashes into his soul; he sees Christ as the Intercessor and appropriates the atoning blood. This is beautifully brought out in Wisdom's call—Wisdom representing Christ—"Turn, and I will pour out My Spirit upon you; I will make known My word unto you." The sinner does not need a single qualification or recommendation. He is just to turn to God without presenting any merit of his own and be accepted through the merits of Christ. There is, however, far more involved in the word repentance than change of purpose when applied to saints. Here it is that the sorrow comes in. We are not told that the prodigal had sorrow. No doubt there was something of the kind in the case, but that was not made a prominent feature in it. In the case of saints, there is both sorrow—godly sorrow—and turning. In 2 Cor., vii, 10, Paul says: "Godly sorrow worketh repent-

ance to salvation not to be repented of." "To salvation" here means "of a saving kind." It is sorrow with a sanctifying effect. You have had godly sorrow. What carefulness it wrought in you to keep your skirts clear of sin—yea, what indignation at the sin which had deceived you—what fear lest you backslide again! It is a good thing to have this kind of fear. What vehement desire it incites to live closer to God—what zeal it inspires against sin! A man giving up drink said: "I will be revenged on it; I will never touch it again."

Dear friends, if you do not indulge in godly sorrow, is it not likely you are losing a good deal of sanctification? Have we nothing to repent of? No wasted hours? How little we have done for God! Ah, that we had prayed more! If we had prayed more we need not have worked so hard. Certainly, we have too little praying face to face with God every day. Looking back at the end I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying. A man walking near a precipice and arrested by a warning voice might have four ways of telling it: "If it had not been for the man who cried 'Stop,' I should have been dead." "If it had not been for that word 'stop.' " "If I had not turned around." But in his more solemn moments, he would say: "If God in His providence had not sent that message to me by that voice, I should have been dead." So with the sinner. Telling his friends of his conversion, he may at one time say: "If it had not been for that sermon, I would have been a sinner still." Another time: "If it had not been for that person." Another time: "If I had not turned." But, when he looks solemnly into the whole case, he says: "Unless He who is exalted a Prince and a Savior had called me, and the Holy Spirit had brought home the Word, I should have been a

lost sinner still." Let us cease giving credit to ourselves, and depending on ourselves.

Mr. Moody said he wanted to emphasize what repentance is *not*. It is not fear. There may be a great deal of fear, and no repentance at all. Sailors in a storm at sea are all at once very good saints, but the moment the storm is over, they are the same blaspheming set again. Then it is not feeling. Men may have feeling when they repent, or they may not. When a thief is caught, he feels bad because he got caught, but that isn't repentance. Whether you have feeling or not, repent, and the feeling will come afterward. Then repentance isn't remorse. Judas had remorse and went away and committed suicide. If he had repented, no doubt he would have been forgiven. Then it is not conviction. Many a person is convicted of sin for years. In a train at the station here, a man may want to go to Boston. I tell him he is in the train for Vermont. He may believe me, but he has got to do something. He must pick up his valise and go into the other train. Repentance is turning right-about-face. Again, it is not fasting, nor praying, nor lopping off particular sins. If I have a vessel full of holes, and stop only part of them, the vessel will still sink. We must break off from all sin, and turn unto God.

The Rev. Dr. Rufus Clarke, of Albany, in reply to Mr. Moody, said repentance could take place in a moment, and cited several Scriptural instances of this. God commandeth all men everywhere *now* to repent.

## CHAPTER V.

### *THE BELIEVER'S STANDING.*

ADDRESS BY DR. BONAR—WHAT OUR STANDING IS—THE BOUNDLESS  
LOVE OF GOD TOWARD US.

Dr. Bonar said: In Romans, v, 2, we learn what the believer's standing is: "By Whom (Christ) we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." In the preceding verse, the words "therefore being justified" show how we have this access. Hence, all who are in the justified state "have access by faith into the grace wherein we stand." Now, grace is equivalent to favor. In the Old Testament we read that "Noah found grace (that is, favor) in the eyes of the Lord." Ruth found favor with Boaz; Esther with Ahasuerus. In Acts, vii, 46, we read that David "found favor before God." Grace may be defined as free, undeserved favor.

It is profitable to try to gain some idea of the boundless love of God. God cannot love with a half heart. With His whole heart He goes out to us. If we really believed that God loved us with His whole heart, what a help it would be to us in our daily lives! We would then feel that we could go at any moment into the presence of a loving Father, who cared as much for us as if He had nothing else to care for. A child may come into the presence of its earthly father at any moment, except when the parent is occupied. Our Heaven-

ly Father is never so occupied. At all times he will bestow on us the same attention. A child likes to play in the presence of its earthly parents, even though they take no notice of it, and is happy simply because it is with them. How much more ought we to be joyous in our Heavenly Father's presence. We need not be always singing. The heart has a silent language. There is too little of adoration—simple worship—at the present time. But, though we may not be always directly in communion, we should, like the child, love—as we have the right—to remain in the presence of God.

It may be added, our presence with God is spoken of, not only as standing, but also as sitting with Him. And here is a precious thought. We have a seat at the King's table, and that seat is kept waiting for us. Sometimes God longs to see that seat filled, and so He removes His child from this world to a better. We wonder why such and such good Christians are taken from among us; but God was weary without them. We shall be led up to the seats that are waiting for us, and crowns of glory will be placed on our heads, but we shall find them too heavy for us, and we shall cast them at the feet of Jesus.



## CHAPTER VI.

### *INIQUITIES FORGOTTEN.*

REMARKS BY DR. BONAR, DR. PENTECOST AND MR. MOODY—GOD'S  
DELIGHT IN PRAISING HIS SAINTS—THEIR SINS NOT ONLY FOR-  
GIVEN BUT FORGOTTEN.

Dr. Bonar said, one evening, that he had been much interested in the fact that, whatever may have been the faults of the Old Testament characters, no mention is made of them in the New Testament. There they are always referred to as saints without blemish. It seems that God delights to praise His saints. He keeps His promise that He will not only forgive but forget their iniquities, and He remembers only their good qualities. Is there not a lesson in that for us? The more we become like Christ, the more we will delight to speak of our brethren. I had a neighbor in the ministry who for years had been very censorious—always pointing to the faults of other believers. He got a wonderful blessing on some occasion, and ever after that the tenderness of that man in speaking of his brethren could be noticed. Sometimes he would remark upon some brother's oddities, but he would check himself, and immediately add: "Now, I cannot let you away till I have told you about that brother a little good thing;" and then he would come out with some incident that was to the absent brother's credit, and left a pleasant impression. I think that was the spirit of the Master in pointing to the excellency of His believing people and hiding all their faults.

Dr. Pentecost said that he remembered an infidel saying to him: "In the 11th chapter of Hebrews we see the Old Testament characters spoken of as saints of the very first order. Now, from what we read about them in the Old Testament, they must have been a nice lot of saints. Is that all that your religion can do?" He told the objector that he was going a little too fast; that the 11th chapter came after the 10th, and that to understand the 11th he must read the 10th. In that chapter God said: "Their sins and their iniquities I will remember no more." Well, after He had said that, He could not say anything about their sins, for He had forgotten them.

Mr. Moody said that it was necessary, however, to bear in mind that, although God forgave the sins of Jacob and David, and the other Old Testament saints, yet there were certain consequences of those sins which those saints had to suffer after they were forgiven. If a man gets drunk, and goes out and breaks his leg, so that it must be amputated, God will forgive him if he asks it, but he will have to hop around on one leg all his life. A man may sow thistle-seed with grain-seed in a moment of pique against his master, and the master may forgive him, but the man will have to reap the thistles with the grain. This should be kept in view in meeting certain classes of cavers.



## CHAPTER VII.

### *OUR GREAT HIGH PRIEST.*

ADDRESS BY MR. R. C. MORGAN, OF LONDON, ENGLAND—IMPORTANCE  
OF THE DOCTRINE OF THE PRIESTHOOD OF CHRIST IN HEAVEN—  
WHY BELIEVERS SHOULD NOT LOSE SIGHT OF IT.

One might suppose that saints would hardly need to be counseled not to let the glorious revelations of the Gospel slip. But the exhortations to the Hebrews grow out of the fact that they were being diverted from them, and therefore it is written, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Throughout the Epistle we have again and again these words, "Hold fast."

The priesthood of Christ is intimately associated with the "rest" spoken of in the 3d and 4th chapters. The brethren are exhorted to "consider the Apostle and High Priest of our profession, Christ Jesus." Then they are exhorted to enter into rest, to "fear, lest, a promise being left of entering into His rest, any of you should seem to come short of it." A word about that rest. What is it? It is God's rest—the rest of the Creator in His perfect creation work. God created all things in six days, and He rested on the seventh day and called it the Sabbath day. With regard to Christ, it is the rest of the Redeemer in His finished redemption work. And so we read, Chapter iv, 10, "For He [Christ—it is very important to observe that it is Christ who is here spoken of] that is entered into his rest.

He also hath ceased from His own works, as God did from His." There was the rest of God the Creator in His completed work; there is the rest of God the Redeemer in His finished redemption work. And now God invites us into *His* rest. All things were made and finished in six days, and Adam rested with God on the seventh day. It was not that Adam had done anything; God had done the work, and God had provided the rest. The redemption work is Christ's finished work, and we are invited to rest in it; so, on our side, it is the rest of the creature in the work of the Creator, and the rest of the redeemed in the work of the Redeemer.

Verse 11, "Let us labor [or earnestly endeavor], therefore, to enter into that rest." Let it be the earnest endeavor of our souls to enter into that rest.

I understand by that rest, not the present rest of faith alone, not the future rest in Heaven alone, but *God's rest*. He rests now, and will rest forever, and we come into the rest of God, which is present rest, running on to eternity. Just in the same way as we say we have eternal life to-day, if we are united by faith to the Son of God, and the eternal life goes on eternally. So that I do not think we are to limit this rest to the present rest of faith in this world, nor to the rest which lies beyond in Heaven. Christ said, "It is finished; into Thy hands I commend My spirit;" and God ratified the deed of gift when He "raised Christ from the dead and set Him at His own right hand in the heavenly places." Into that rest He invites us.

"Let us labor, *therefore*," etc. These conjunctions are like the hooks of curtains, linking together these thoughts of the Holy Ghost; they are of great importance. The "therefore" here refers to the past; they failed—do not let us fail. And the word "for" in the 12th verse links what follows on to that 11th verse, "*For* the Word of God is quick,"

etc. This, it appears to me, gives the reason why it is needful that we should earnestly endeavor to enter into that rest. It will not be entered into without earnest endeavor. Why not? Because "the Word of God is living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight; but all things are naked and opened unto the eyes of Him with whom we have to do." Here, then, is the problem—how we, with a heart by nature prone to evil, deceitful above all things, and desperately wicked, can be at rest under the piercing eyes of God. How, with the Word of the living God searching us out, and piercing to the dividing asunder of soul and spirit and of the joints and marrow—how can we be at rest? You and I have tried to rest; we have got some sense of joy, and we have said, "Now I have the rest." We went to bed perhaps peaceful and joyous, and we woke up with our joy diminished, and as time wore away it all departed. Why? Because that was not the rest. We have tried to rest in our own righteousness, or communion, or anything at all of our own, and we have been bitterly disappointed to find it all vanished like the mist. I do not doubt that I speak the experience of every believer when I say that we have passed through some experience like this. We have rested in our own works, and this living Word of God has come and pierced down to the motive of this deed, and that line of action, and it has laid bare some secret blemish, and our rest was gone.

"Neither is there any creature that is not manifest in His sight." We may deceive ourselves and one another, but we cannot deceive God. His eyes, like a flame of fire, detect the taint of sinful motive; we know that they

detect, and we cannot rest with that detection unconfessed. The Word of God is always finding us out, searching down to the depths, and showing us some sin or infirmity in the motive of it all.

“All things are naked and open unto the eyes of Him with Whom we have to do.” When the priests in Israel took the lamb for the burnt offering, first of all they flayed it; there was the naked flesh of the creature. Then they cut it open and laid it bare within. So all things are naked and opened to the eyes of God. How am I, a sinner, to rest beneath His eyes? That is the problem. Is there a solution of it? A saint is still a sinful being; how shall he enter into the rest of God? Those who fell in the Wilderness failed to enter into *that* rest. Nor was the land of Canaan the rest of God. “That rest” is entered only by believing God. So the promise comes down to the Gospel day. It remains to us—a promise is left us of entering into His rest. There *is* a rest, although I am what I am. How am I to rest? “Seeing, then, that we have a great high priest who has *passed through* the heavens”—(Paul went up into the third Heaven, but Jesus has passed through all the Heavens to the throne of God)—“Jesus the Son of God, let us hold fast our profession.” Why does He exhort us thus? Because we have said, “We shall have to give it up.” Some one, perhaps, has said of this rest of faith, this rest of God, “I have tried so much and often, and have not got it; I must give it up.” “No,” says the Comforter, “don’t give it up.” “Let us hold fast our confession.” Why? Because we have a great high priest who has passed through the Heavens. Why? “For we have not an high priest who cannot be touched with the feeling of our infirmities.” That is a great deal more forcible than if he had said, “We *have* an high priest who *can* be touched with the feeling of our

infirmities." It is as much as to say that if we have an high priest who cannot be touched with the feeling of our infirmities, it is no use to have a priest at all. But we *have not* such an high priest; therefore, if you say, "I must give it up" because His Word searches you through and through, and you lie naked and exposed before the burning eyes of Him who sitteth upon the throne, He says, "Don't give it up. There does remain a rest; but it is not in yourself, but in God."

Here is a little child: her mother sets her a task to do. The child, looking at the pattern before her and at her own work, and perceiving how unlike they are, says, "I must give it up, I never can imitate that," and she lays it down and cries. But the mother is looking on; she comes and puts her arm round her darling's neck; she wipes away her tears and encourages her. So the child goes on again, now at rest—not in her poor imitation of that perfect work, but trusting in the mother's love, and laying her head on the mother's breast, she rests. And so we rest, not in the holiest frame we ever experienced, not in the most upright thing we ever thought or said or did, but in Jesus, laying our heads upon His bosom, and rejoicing that He is able to sympathize with us, "who was in all points tempted like as we are, yet without sin." When we see the sinfulness in our own best things, we say, "But He has been in all points tempted, like as we are, without sin. He never swerved from the path of righteousness, and it is in Him we stand." God sees me, not as I am in my poor failing self, but as I am in His beloved Son.

When He hung upon the cross, He was as pure as the Holy One upon the great white throne. I stand in Him—accepted and acceptable in Him. And the Apostle says to the Hebrews, "Do not let these things slip." "Let us come

boldly [with confidence] to the throne of grace"—that means telling it all out; don't keep anything back—"that we may obtain compassion and find grace to help in time of need."

In all false religions a great deal is made of the priest. Ritualism, Popery, Mohammedanism, Heathenism—the priest is prominent in them all. But among Evangelical Christians it seems that if there be one thing about which they know less than another of the offices of Christ, it is about His priesthood. And yet it is in the exercise of this very office that he is occupied in the interval between his resurrection and his return. He is Prophet, Priest and King. But His prophetic office was exercised in the days of his flesh, and fulfilled when He sealed His witness with His blood. As King, He is already anointed, but His reign has not begun; the time has not yet arrived when He shall take His great power and reign, and the kingdoms of this world become the Kingdom of our Lord and of His Christ. But the office of Priest is that which He is exercising now, and how few among Evangelical Christians know almost anything about it! Yet men's hearts want a priest, and that is the reason why Ritualism and Popery succeed; they supply a priest. The human heart, in its endeavor to stand right with God, instinctively wants a priest; so Satan brings them a merely human, and therefore of necessity a false, priest.

There is no more pernicious and deadly sham than a man who pretends to be a priest on earth, except in the sense in which every believer is a priest. For He who exercises priesthood between men and God must have been tempted in all points like as we are, without sin; He must have died and risen from the dead; and He must be first of all King of righteousness, and after that also King of peace; for the day on which God said to Jesus, "Thou art a Priest forever after the order of Melchisedec," was the day on which He

said, "Thou art My Son, this day have I begotten Thee" from the dead. (*Cf.* *Psa.* ii, 7; *Acts*, xiii, 33; *Heb.*, v, 5, 6.)

Now, do you want a priest? The Hebrews did not feel their need of a priest, and so when the Apostle comes to speak of Melchisedec, he stops and says—"Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing." If you have tried to talk to somebody who has no ears to hear, how hard it was; you could not talk. So Paul says, "These things are hard to be uttered"—not because there was any difficulty in him, but because they were dull of hearing. Why were they so? Chapter v, 12—"Ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk, and not of solid food." Pap is for children, but when we grow up we want another kind of food. "Solid food belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern between good and evil."

The reason why Evangelical Christians are so little instructed about Christ as the Priest, is that we are content with babes' food. We have not been exercised by this word "righteousness." Is that it? It was so with the Hebrews. Is it so now? "Every one that useth milk is unskillful in the word of righteousness, for he is a babe." Is it the fact that Christians are content with the forgiveness of sins, and do not care to take another step? "I write unto you little children," says John, "because your sins are forgiven you." Are we content to remain little children, without going on to do the young men's battle with the wicked one? "I write unto you, young men, because ye are strong, and have overcome the wicked one." Let any one begin to be exercised by the word of righteousness—be laid hold of by that word of the Holy Ghost, by the Apostle John, which says—"My

little children, let no man deceive you; he that *doeth righteousness is righteous*, even as He is righteous"—let a soul get apprehended by that word, that to be righteous he must do righteousness, that it is not enough to be always talking of justification by faith, and let that cover a loose walk—let a soul be exercised by that, and he wants a priest directly. Is not that the way that hundreds have gone to Ritualism and Popery, and, because of the aching heart that wanted some ear in which to tell its failures, its sorrows, its desires after righteousness, they have caught the straw on the surface because there was no plank given them really to lay hold of? Is it so that Evangelical preaching has left out this truth of the priesthood of Jesus the Son of God, because it would not leave the first principles of the doctrine of Christ, and go on to the perfection of it? (Heb., vi, 1.)

Many souls are being exercised about holiness, but not equally about righteousness. Holiness is the hidden thing we cannot see; righteousness is the manifestation of holiness in act and life. It does appear to me that a great, if not the greatest, mistake with regard to the testimony in this day, concerning holiness and righteousness, has been the oversight, the forgetting, I would almost say the ignoring, of the priesthood of Jesus Christ. A saint can no more walk in the light, as God is in the light, without the advocacy of the High Priest, who by His own blood entered once into Heaven itself, now to appear in the presence of God for us, than a sinner can be justified apart from the shedding of the blood, without which there is no remission. In these days—in all days—there are two things which we must uphold and hold fast—the sacrifice of Christ upon the cross, and the priesthood of Christ in Heaven. Call it vulgar if you please. Say it is a vulgar thing to cry "Blood, blood." Call us ignorant and unrefined. But by the grace

of God, if we know very little else, we do know what we mean when we say, "The blood of Jesus Christ his Son cleanseth us from all sin;" and we insist, on the authority of the Spirit of truth, that "it is the blood that maketh an atonement for the soul." Test it in the inquiry room. Send the refined people, who think it vulgar to speak about the blood, to deal with the aching heart of a sinner convinced of sin, and see if anything else but the blood of Christ will set that soul at liberty. Or go again into the inquiry room, where Christians are anxiously seeking closer fellowship with God; let those who attempt to direct them disregard the priesthood of our Lord Jesus Christ, and it is all failure still. The priesthood of Jesus the Son of God—of Him who is in one person both Man and God—is as needful for the conscience of the saint seeking to walk in holiness and righteousness, as is the blood of Christ for the conscience of the convinced sinner. May God open to our souls these precious truths, which, always needful, were never needed more than now, and give us to go forth, strong in the Lord, and in the power of His might—to be, to do, or to suffer, as our noble fathers did, who loved not their lives, even unto death.



## CHAPTER VIII.

### *PRAISE.*

REMARKS BY MESSRS. MOODY AND SANKEY—LACK OF THANKSGIVING  
A BAR TO FURTHER BLESSINGS.

At an evening praise meeting, Mr. Moody said: We don't thank and praise God half enough. That is one reason why so many of our churches are so dull and gloomy. When churches get into a backslidden state, they hire singers to stand away up in some organ loft and praise God for them. How can we expect God to give us further blessings if we don't thank Him for what He has given us? There ought to be more of thanksgiving in our prayers, and there ought to be more of thanksgiving from the heart in our singing. One of the best ways to wake a church up and start a revival is to hold a praise meeting.

Mr. Sankey said that a little incident that had occurred in his home in Brooklyn last Christmas, while he was in San Francisco, was fraught with a lesson to him and all Christian believers. His little boy awoke about 4 o'clock in the morning, and got up to see what was in his stocking. He found a box of paints and a little book. Said he, "Santa Claus knew just what I wanted," and went off contentedly to sleep. When he arose at the usual time he was shown in a lower room a whole tree full of presents for him. He was satisfied with the trifles which he thought were all he was to get, and what was the joy of the mother to lead him into the place where greater things were prepared for him. When Christians are grateful for what they have already received, the Lord delights to give them far greater blessings.

## CHAPTER IX.

### *COMMUNION.*

ADDRESS BY DR. BONAR—MOSES IN THE MOUNT—RESULTS OF COMMUNION—TENDERNESS OF GOD'S HONOR, JOY, HUMILITY—HOW MUCH DO WE GET?

Dr. Bonar read the 24th chapter of Exodus, which narrates the second visit of Moses up the mount. He then said: Communion with God is the privilege of His children. It is denied to sinners. Their relationship to God is such that there can be no communion between them. But this communion is the vital air of the Christian.

When Moses went up the mount, he walked into the tent of glory, and into the presence of the Holy One. Would his host let him come in without welcome? Oh, the ineffable delight of the smile which God would give him! What was the nature of the communion? It is not to be supposed that the visit would go on in silence. There was conversation. Then what would Moses talk with God about? He would more likely want to talk with Him about the revelation of His grace—how God could forgive sins and yet by no means clear the guilty. How might God answer him? By just pointing to the blood on Moses' shoulder—for the blood of the covenant had just been sprinkled. Then God showed him the pattern of the tabernacle. The two visits of Moses up the mount were different, yet they ended the same way. Moses brought down the same law. The first tables of stone he had broken, but God renewed them exactly

the same. God never alters His law. It is as impossible to alter God's law as to alter His throne. You cannot get above the law. Then get deeper and deeper in sympathy with it; because that law is the mind of God.

One result of communion with God is to make us tender of all that respects God's honor. Moses forgot himself. He had no room for thought of self; hence God was able to clothe him with a halo of glory. An earthly king likes to clothe his servants in fine robes; and God is pleased when we enable Him to bless us.

Another result of communion is joy. There is no joy like the joy of communion. Living apart from God is misery. Look at Gethsemane. See the Savior's face—how sad with sorrow because of the Father's wrath. On the Mount of Transfiguration the Father said: "This is My well-beloved Son," and the person of Christ glistened with glory. But how different when the face of the Father was withdrawn. Separation from the Father caused at Gethsemane the darkest hour. Communion with God has the effect to make us joyous. The Lord does not like to see any of His disciples looking sad. If you cannot do anything else for the Master, then shine for Him. Some people you cannot drive from you any other way. There are those who seek to entice you to follow the world with them. They cannot be induced to see Christ as you do. Let your face shine with the brightness that comes from communion with God, and they will not trouble you. Christians can sometimes do more by shining for God than by speaking for Him. A Scotch engineer at Bombay took lodgings in the Jewish quarter. He did not understand a syllable of Hebrew, and could not converse with the Jews; but he showed them kindness, and let them see that he was a happy man. After awhile he died. Some years after, in

Bagdad, a missionary was called upon by a Jew who said he wanted to know more about Christ. He told about this Scotch engineer at Bombay—how happy he always seemed—how, even amid trials and suffering, his face was always shining. This, said the Jew, had made such an impression on him that he wanted the mystery explained. The explanation led to his conversion.

Another effect of communion with God is, that it keeps us humble. It was not the forty years of keeping sheep in the Midian desert, but the forty days and nights in the mount, that made Moses the meekest man.

How much time do we devote to this communion? Not merely to reading the Word but to real communion. Forty minutes a day? How our faces would shine if we got as much as that. Even on the Lord's Day do we get forty minutes of real communion with God?

Mr. Moody—How can we get it?

Dr. Bonar—By feeding on the Word with prayer. There must be both reading and prayer. You cannot separate the two.



## CHAPTER X.

### *LOVE OF CHRIST.*

REMARKS BY MR. MOODY AND OTHERS—LOYALTY TO CHRIST NOW,  
TRIUMPH WITH HIM HEREAFTER—THE POWER OF LOVE.

Mr. Moody read the part of 2 Samuel, xv, narrating the conduct of Ittai, the Gittite, who adhered to David in adversity, while Ahithophel fled to the standard of Absalom. Said he: It must have been David's kind treatment of him that so won the heart of Ittai, that he was willing to share reverses with him. And don't you suppose that when David returned to his palace in triumph, he took very good care of Ittai ever after? In like manner the Lord Jesus Christ has won our love and our allegiance by what He has done for us and what He is to us. It is now our privilege to share with Him the world's treatment of Him. "He was despised and rejected of men." But the crowning day is coming. Let us be faithful now. The more He is reviled by the world the nearer let us cling to Him. Let us be unswerving in our loyalty, though all the world were against Him. Certain and precious will be our reward.

Dr. Pentecost referred to the conduct of Naomi's daughter-in-law, when she was leaving the land of Moab. In response to her entreaty that they should go back, Orpah gave her a kiss and went back; but Ruth clave unto her, and said, "Whither thou goest I will go." There is a great deal of difference between just kissing the Master and going back, and cleaving to Him.

Mr. Wilkie, of Brooklyn, described what a pleasure it was to him to watch his little boy at play. Though he permitted him to gambol at will under his eye, he never wanted him to wander out of his sight. So it was with our Lord and us, His children.

Mr. Moody said: There is no power like love. I loved my little boy long before he loved me. One night I heard him say to his mamma, when he thought me asleep, "I love papa." What a thrill of joy that gave me. I had loved him from infancy, but now he was beginning to love me. A few weeks before, he might have seen me carried out of the house in a coffin, and, perhaps, not knowing better, have thoughtlessly laughed about it. But now my love for him had found a response. Something like this is the feeling which God has when a sinner melts under His love. Love produces love. What a power it might become in our pulpits and Sunday school classes and meetings! The reason we have so little love for Jesus Christ is that we are so little acquainted with Him. The more intimately we get acquainted with the Son of God, the more shall we love Him; and we may get acquainted with Him by reading about Him in the Word. If you can read the life of Jesus Christ without having your heart kindled with love toward Him, the devil has surely blinded you, and you ought to pray God to open your eyes.



## CHAPTER XI.

### *THE TRANSFIGURATION.*

ADDRESS BY THE REV. W. J. ERDMAN, OF JAMESTOWN, N. Y.—MEANING AND PURPOSES OF THE REVELATION—ITS PREFIGUREMENT OF THE COMING OF CHRIST IN GLORY.

Mr. Erdman said: In Matt., xvi, 13-17, we read that "When Jesus came into the coasts of Cesarea Philippi, he asked His disciples, saying, Whom do men say that I the Son of Man am? And they said, Some say Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." In the answer of Jesus that follows it is expressly declared how one must be taught by the grace of God so to confess the Son of God, and it is also implied that the other four opinions concerning Jesus are the answers of "flesh and blood:" "Blessed art thou, Simon Barjona (Simon, Son of the grace of God), flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In Matt., xvi, 21-23, we read, "From that time forth began Jesus to shew out of the Old Testament how he must suffer and die," and that the same Peter, who had just a moment before confessed Him, now took him and began to rebuke Him. Jesus, in His rebuke of Peter, declares how Peter now was thinking a thought "of men," even of "flesh and blood," and one, too, suggested by Satan himself. Behold the consistency of human reasoning.

Ask a man to-day, "Who is Christ," and if his answer falls short of Peter's confession, ask him again, "Was it necessary for Christ to die to put away sin," and he will substantially say with Peter yet untaught, "Be it far from Thee, Lord; this shall not be unto Thee."

To these two great truths of the person and work of our Lord Jesus, and to the promise that closed this memorable interview with His disciples—"There be some standing here, which shall not taste of death till they see the Son of Man coming in His kingdom"—the transfiguration of our Lord is directly related.

I. It was the indorsement and confirmation of Peter's confession. This transfigured One was He who of old had appeared in glory; this was He whom once before Moses and Elijah beheld passing by in the awful solitudes of Horeb; this was the Sender of prophet and law-giver, whom now to acknowledge before these three apostles, Moses and Elijah came, the two great representative names of law and prophecy; this was He who should fulfill ceremonial type and shadow, for in this moment of supreme exaltation and surpassing glory, the very theme of their conversation was one of deepest humiliation and suffering. "They spake of His decease (exodus) which He should accomplish at Jerusalem;" this was He who in the days of the fathers abode in the tabernacle prepared for the mighty One of Jacob, and in the heart of the cloud of "the excellent glory," which now encompassed Him; and this indeed was the Lord of Glory, the only begotten of the Father, for last of all came the all-confirming voice, "This is my beloved Son in whom I am well pleased; hear ye Him."

II. The transfiguration in its wondrous topic of conversation, and by the presence of two such mighty men of God, who came to speak of naught else, was an additional rebuke

of Peter, and the never-to-be-forgotten proof that the atoning death of Christ was the deepest, greatest, dearest thought of God, though distasteful to flesh and blood, and not of men. "My thoughts are not your thoughts," saith the Lord. Not so did Peter think in a late day when he wrote in his Epistle of the sufferings of Christ, and sought that after his own decease (*exodus*), these things taught on this high and holy mount might always be had in remembrance.

III. Last of all, the transfiguration was the fulfillment of the promise that some should see the Messiah, now confessed by them, in His coming and glory. So Peter takes special pains to tell us in his second Epistle, that he had been an eye-witness of the power and majesty of our Lord Jesus Christ. Here, as in the future Messianic kingdom, were saints in glory above the earth, and an earthly Israel on the earth. Here is a Moses who fell asleep, and whose sepulcher, like the graves of countless saints of the ages past—"no man knoweth," but the Lord knoweth, for He laid them asleep; and here is an Elijah who was wafted to heaven in transfiguring glory, like the saints that shall be changed in a moment, in the twinkling of an eye, and be caught away to meet their coming Lord. At that day, too, when the kingdom shall at last be established in power and great glory, when heaven and earth shall be joined in goodly fellowship, many an Israelite, without guile, will add to Peter's confession, that of Nathaniel—"Thou art the Son of God; Thou art the King of Israel!"

## CHAPTER XII.

### *THE SECOND COMING.*

DISCOURSE BY DR. BONAR—WHAT IT IS NOT—WHY WE SHOULD BE  
INTENSELY INTERESTED IN IT—FOUR REASONS—WHY WE SHOULD  
BE READY FOR IT AT ANY MOMENT—TWO REASONS—RELATION  
OF THE TRUTH TO CHRISTIANS AND UNBELIEVERS.

Dr. Bonar said: I begin by stating that so far as I can read Scripture, the coming of Christ never once means death. And yet it used to be very common to hear men say, "Oh, it means dying. The coming of Christ means our dying and going to Him." It never means that. I don't know one passage that could at all fairly be so interpreted. It always means Christ coming to us in person—Christ coming in glory. Another way to explain that expression was at one time rather a favorite in our country: "Oh, it means the destruction of Jerusalem, and the judgments that came upon Jerusalem. But the more you examine the passages that are so interpreted by some, you will be the less satisfied with that interpretation. It never means the destruction of Jerusalem. The subject is the coming of the Lord Jesus the second time. And what a contrast it will be with His first coming! The sign of His first coming—what was it? The angels said: "This shall be a sign unto you; you will find a babe in swaddling clothes, in a manger." There is the sign by which they were to know that this was very Christ—humiliation in a manger. But the sign of His second coming—what is it? It is this: He comes in glory

—His own glory—His Father's glory—the glory of the holy angels. No swaddling clothes; no weakness; but all this glory and power. When He was here at His first coming, you remember how He stood and looked at Jerusalem and wept over it, telling of its coming ruin. When He comes the second time, His feet shall stand upon the Mount of Olives, but it will not be in order that He may weep over Jerusalem, but that He may come to bless. "The Lord my God shall come and all His saints"—His holy ones. He is coming to bless. At His first coming, you remember how many mocked Him in the judgment hall. At His second, coming "every knee shall bow to Him and every tongue confess that He is Lord." At His first coming, in the judgment hall, you remember how they threw around Him that purple robe in mockery of His claim to be King. When He comes the second time, look at His vesture—"And He hath on His vesture, and on His thigh the name written, King of kings and Lord of lords." When He came the first time, He was like a grape in a wine-press—He was trodden and oppressed. When He comes the second time, He is to tread the wine-press—to tread it Himself, to the awful ruin of His enemies. When He came the first time, you know how they put into His hand a rod, when they crowned Him with the crown of thorns, and said in derision, "Oh, King!" When He comes the second time it is with a rod of iron, and the 45th Psalm describes the scepter of His kingdom—the scepter that shall yet be swayed over all lands, all worlds. In a word, when He came the first time it was to suffer; when He comes the second time, it is to end forever the suffering of His members and to enter upon His own highest joy. For I suspect that is the joy of the Lord that is meant when it is said: "Enter thou into the joy of the Lord." It is the joy Himself shall enter into in that crowning day.

Now, with this preface we go on. I will lay down these two divisions, just for the sake of memory: We ought to be intensely interested in the subject of Christ's second coming, and I will give four reasons. Then we ought to be ready at this moment for His appearing, and for that I will give two reasons.

We ought to be intensely interested in the subject of Christ's coming. Now, I said I would give four reasons for this. One of them is, that Father, Son and Holy Ghost are intensely interested in this matter. The Father is so interested in the coming again of the beloved Son, that He has again and again said it was He—it is the Father that is to send Him or to bring Him. When Peter was preaching in the temple, he said: "The times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you." There is the Father sending the Son the second time into the world. And so it is written that "He bringeth again the only begotten into the world." He brings Him; He sends Him. Again, you remember, it is said in 1 Timothy, vi, 14, 15: "Keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ, which in His times He shall shew, who is the blessed and only potentate." That glory at His appearing the Father will bring about. The Father Himself is the "blessed and only potentate." And notice the well-known passage in the 4th chapter of 1st Thessalonians, "Them also which sleep in Jesus will God bring with Him." It is the Father that brings Him back, and there it says He will take care to bring with Him all that fell asleep in Him. And, dear brethren, you may infer from this that the Father's heart is set on the coming of the Son. It is all planned, all arranged. And it is something very blessed to notice the Father's interest in us shown by this very fact. Did

you ever observe that three times that passage occurs—"God shall wipe away all tears from their eyes;" once in the 25th of Isaiah, once in the 7th of Revelation, and once in the 21st of Revelation. In all of the three passages it is God that wipes away the tears. It is the Father that is determined to make our cup run over with blessing. Oh, the Father's love shining on us in the blessing He brings us through His Son!

Then the Spirit is deeply and intensely interested. I just take one passage—Rom., viii, 23: "We that have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The Spirit causes us to groan for that time—that resurrection time, which is the time of Christ's coming. "Groan" is used here in the sense of longing desire. The Spirit fills us with this desire. Or, look at Galatians, v, 5: "We through the Spirit wait for the hope of righteousness." And that passage at the close of Revelation: "The Spirit and the bride" not only say, "Whosoever will, let him take the water of life freely"—the Spirit and the bride proclaim this to the world; but the Spirit and the bride twice say to Christ, "Come, Lord! Come, Lord!"

Now, the Savior's own intense interest in His coming. I need not do more than just remind you of one passage in each Testament—one in the Old and another in the New. In the Song of Songs, we read: "Until the day break and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense." There you find Christ coming to the hill to look out if there be any streaks of the coming day-break. In the New Testament remember—"I come quickly," "Surely I come quickly." There are many such indications of His heart's yearning, but I need not dwell on this point.

Passing from this, let me say that another reason why we should be intensely interested in the coming of Christ, is this: We are enjoined so often to have regard to it. I don't know that there is any one matter of duty—indeed, I am sure there is no matter of duty we are so often pointed to with the finger of God as this: to look forward to the coming of Christ. You will find fifty times, I am sure, the coming of Christ adduced and enjoined on us as a reason for the practice of special duties and the cultivation of special graces. Even that one word “watch,” the Lord uses 198 times. “Watch!” “Watch!” “If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” “Watch,” He says to His disciples, again and again. And you remember how He said, “Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all those things” that are coming on the earth, “and to stand before the Son of Man.” In connection with other graces, think of such a passage as this: “Occupy till I come.” Think of this passage, enjoining kindness to others and liberality. It says: “And ye shall be recompensed at the resurrection of the just.”—Luke, xiv. Or in connection with work of all kinds, look at the 15th chapter of 1 Cor. Paul, after speaking of the resurrection and its glorious hope, says: “Therefore, my beloved brethren (seeing that we have such a hope of the Lord's coming and the resurrection morning), be ye steadfast, unmovable, always abounding in the work of the Lord.” But, as I said, there are about fifty such passages. “Be patient unto the coming of the Lord,” is another. “When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” “Mortify, therefore, your members that are on the earth.” Just as if Christ had said that night, at the transfiguration, to His three disciples:

"You are going to-night to see a glorious sight. You are going to see Me in glory. You are going to see Moses and Elias appear with Me in glory. Take care how you watch. Mortify your members that are on the earth. You are going to look upon the Son." Well, that is one pressing reason why we should be intensely interested in this subject; and if you don't let the thought of Christ's coming interest you, in all the variety of ways in which it is presented to us in the Epistles and by the Lord himself, your holiness will suffer great loss.

You know I think that every believer's holiness is defective which has not this reason very prominent. Paul says, that "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." So that, you see, you have not dealt fairly with the grace that brings salvation, if it has not impelled you to look for this—the blessed hope of His glorious appearing. "What manner of persons ought we to be, in all holy conversation and godliness, looking for and hastening unto the coming of the day of God." Ah, notice how it makes a man earnest in all manner of holiness. I don't know anything that shows more real ignorance of the subject, than when you meet with good people, and hear them say: "Oh, if you hold those views, you will relax your efforts for winning souls—you will relax your efforts for gathering in the scattered Jews and the perishing heathen." I don't know anything that more impels us to go and gather the elect than this thought, that Christ is at hand. The difference, however, is this: If I believe I may possibly convert a whole province, a whole kingdom, if not the whole world, then, when I go forth and labor for forty years, and there are not ten people that I see brought

in in the way I expect, I begin to be utterly discouraged. One that holds this blessed hope, on the contrary, goes forth and says: "I will just take what the Lord gives. This is the time of gathering in the elect." And so he is not in the least discouraged. He says: "If the Lord is coming quickly, as there is every reason to think, He will save hundreds and thousands before He comes. He will save a great multitude of people prepared for the Lord to meet Him at His coming." Let me say, then, that for your own joy—for your own clearness of view—it would be a good thing for you to study and be interested in this subject. There was a godly man living near my church, and one of my elders who knows the blessed hope, used to meet him now and then going to business. "Well," the elder would say, "we had such a word about the blessed hope yesterday." "The truth is," said the other, one day, "I don't feel quite happy in my own soul." "Well," said my friend, "just pay more attention to what the Lord says about looking for His coming; and see what effect it may have upon you." Well, the man came to him not more than ten days after, and said: "This is most extraordinary. I just did as you said. I gave a week to this subject to see what I could discover. All that week I quite forgot about myself, and my doubts and difficulties; and in the study of Christ's coming I entered into full assurance. How is this?" "Oh," said the other, "it is quite simple; your eye was kept fixed on Christ, and, as you kept looking on Him, and cherishing the hope of His return, you were delivered from self." The good man said: "You are right; I discover it now, and I will keep my eye there." Perhaps some of you believers who are troubled—so ready to fall into trouble—would be delivered from it all by looking at the crown of Christ as well as at His cross.

But now, the third reason why we should be intensely interested in this subject, is this: There will be no Millennium till Christ comes. There can be no Millennium of peace and prosperity to the church till Christ comes. In the 24th chapter of Matthew, Christ distinctly says there is no rest from tribulation to the poor Jews till He return. He says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." The waves of tribulation are to beat on the shores of Palestine and upon the poor people of Israel, till the Son of Man appear in the clouds of heaven. Then, in the 21st chapter of Luke, we have a similar prophecy. There will be no end of tribulation among the nations—the Gentile nations—till the Lord come. You will never get kingdoms to be right—you will never get governments to suit you, till the Lord comes. And you will never get grief and sorrow out of the earth till then. In that chapter Christ says—see the 25th and 26th verses: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distresses of nations, with perplexity." And what is the end of this? "*Then* shall they see the Son of Man coming in a cloud, with power and great glory." Nothing but distresses and perplexity among the nations till the Son of Man appears in the clouds of heaven. Again, in the same direction, let me say to saints: The Church of Christ has no promised rest till Christ come. Did you ever notice, that, in the upper room, when Christ was telling His disciples about the future of His Church, He didn't say: "The vessel of My Church shall sail over a smooth sea, with sunshine;" but didn't He say: "It shall be through storms

and tempests. Men will hate you." He warns them. There will be all manner of trial in the world. "Ye shall have tribulation," and so on. He says: "A woman, when she is in travail, has sorrow, because her hour is come; *but*," He says, "the joy is afterward." So He says: "You in the kingdom are suffering and in sorrow; but I will see you again—I will come back to you the second time, and your hearts shall rejoice, and no man shall take that joy away." This is in the 14th chapter of John. In 2 Thess., 1st chapter, where the Church is spoken of, Paul, speaking by the Spirit, says, verse 7: "Seeing that it is a righteous thing with God to recompense tribulation to them that trouble you. And to you who are troubled, rest with us." When is the rest? "When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God." No rest for the church of Christ till then. There will be errors. There will be all manner of errors. There will be trials. There will be stumbling-blocks of every kind. No rest till that day, when the Lord appears from heaven. And how could it be otherwise? Popery will not be destroyed; and all that comes out of Popery, included in the expression, "That man of sin," is not to be destroyed till Christ come. When describing "That man of sin" and his full development, it is said: "Whom the Lord shall consume with the breath of His mouth, and destroy with the righteousness of His coming." There is no getting over that passage. I never heard or read an interpreter who could explain that passage in any other way than that it is the second coming of the Lord that puts an end to Antichrist, and nothing else. Well, then, Antichrist exists till Christ returns. There can be no rest till Christ's return, and to look for the Millennium before that is altogether an absurdity. And besides, Satan

is not bound till Christ's return. In the beginning of the 19th chapter of Revelation, you have Christ coming out of heaven, and in the 20th chapter you have Satan bound and cast into the bottomless pit for a thousand years. Till Satan is in the bottomless pit—Satan and all his angels—there can be no rest for this poor world of ours. Oh, what a time when there is no Death on the earth! Oh, what a world, when he is not going to and fro in our world! But that will not be till Christ comes, and it will be *when* He comes. It is a glorious thought! And then we might add other considerations, but it would keep you, perhaps, upon one point too long.

Let me get upon this fourth reason. We should be intensely anxious for the coming of the Lord for this reason: We will not get our reward till then. When we die, we are blessed. There is no sleep to the soul. It is one of the old heresies that the devil has been reviving at this day that the soul sleeps till the resurrection. It is as old as the second century, but the devil knows when to bring it out again. "Blessed are the dead which die in the Lord." They enter into rest and behold the face of the Lord in glory. But they do not get their reward then. Their works do follow them; but when is the time of their reward? Christ says, in Revelation: "I come quickly, and My reward is with Me." You will not get it till the day when Christ comes. You will get it then. And it is worth looking for, and worth getting. In the book of Numbers, the daughters of Zelophehad are highly praised for suing for the inheritance. The Lord said that they had done well to covet the portion he gave them. And shall we not covet our portion—our reward in the kingdom? Surely it is a far better reward. Well, it is then we will get it. Isn't it specially said to ministers, and elders, and those that labor

for souls: "When Christ, the Chief Shepherd shall appear, then ye will receive a crown of glory." That is the crowning day. Then—not till then. You will not get your reward till then. It comes at that time. And I might quote to you much about this reward. I don't understand what the resurrection body will be; but that is scarcely a reward—it is a preparation for receiving it. I look upon this resurrection body in this light. If I were a mere glorified spirit, I would be a vessel without a rim; I couldn't take in a great deal. But when I have got my resurrection body, and I am a glorified man like my Savior, then the vessel, the golden vessel, is ready for all that the Lord will pour into it. And so you are too long for that resurrection—the day of our crowning and the day of our reward. But suppose, some one says to me—and I have heard this said: "Well, but you are rather hard upon those that don't look for this premillennial coming. You seem to think they will not get this reward. Now, I wouldn't say that." In the 9th of Hebrews, we read: "Unto them that look for Him shall He appear the second time unto salvation." Some infer from that that if you are not looking for Him He will not appear to you. That is not the meaning of the passage, and we must take all the truth. I believe that those that are not looking for Christ's coming, may, nevertheless, look for Him with intense desire. They just wish it were true. There was an ancestor of mine—for I think the premillennial view must have been in our family for 200 years nearly—one of my ancestors that had been up at the Westminster Assembly with other ministers, and they had met with those who were called premillennialists. This ancestor of mine, James Bonar, heard them talking about it when they came back, but said nothing. They turned at last to him: "Do you suppose the Lord is coming

as soon as people think?" "Well," he said, "I haven't looked much into that subject, but I will tell you this, I wish they were right; and if it be true, I would be the first to run out to meet and welcome Him." That is the disposition. It could not be said to be waiting, in one sense, yet in his heart he was. Or, let me illustrate it to you in another way. I think those that are not looking for Him will lose something—I do think they will—because Christ says in the 12th of Luke, 35th and 36th verses: "Let your loins be girded about, and your lights burning; and ye yourselves, like men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately." "Immediately." That is to say, don't have any preparation to make. The moment there is a knock, run. Don't be entangled with the affairs of this life. If you are writing, throw down the pen and run out to meet Him. In Edinburgh, when our queen first came—at her first visit to Edinburgh—at least among the first—the vessel that brought her landed in the evening. It was concluded—"Oh, she will not come ashore till 9 in the morning," and our Lord Provost had that idea. But what happened? The queen was very famous—used to be when she was very active—for taking people by surprise, and she landed between 6 and 7. The Chief Magistrate was sadly ashamed of himself. He didn't lose his place; he was still what he was before; but he bitterly regretted that he had not been waiting for her, to welcome her when she set foot upon the shore. I think that will be the way with those who are not looking out for Christ's kingdom. They will regret not having been waiting for Him, when they might have been there to give Him a hearty welcome. Then here is another question sometimes propounded to me. There is a visionary way of looking at the subject. We have had

people among us who say, that when Christ comes, He will walk about the world, walk up and down the world, as He did in Galilee with His disciples. No such thing. That is not the meaning of reigning—reigning over the earth. His throne will be visible some way; I cannot tell how, and He will be seen reigning on that throne. I sometimes figure it to myself in this way. In the 24th of Exodus, the elders went up the hill and saw the God of Israel, “and there was under His feet, as it were, a paved work of sapphire stone, and as it were the body of heaven in its clearness.” Read in connection with that what we find in the 1st chapter of Ezekiel and the 26th verse: “Above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: “And upon the likeness of the throne was the likeness of the appearance of a man above upon it.” And, dear friends, I cannot help thinking that the pillar of cloud was fitted and intended to teach us something here. Look at yon pillar of cloud over all the tents of Israel. Oh, if you could just draw that curtain aside, what would you see? The throne of the Son of Man right over the many thousands of Israel. I think it will be somewhat in this way He will appear upon Jerusalem. He will be visible to every eye there, and those caught up in the air will be with Him there. And what leads me to speak somewhat more confidently on the pillar of fire being the emblem of this, is that beautiful passage in Isaiah, the 4th chapter, and 5th verse: “The Lord will create upon every dwelling-place in Mount Zion, and upon her temples, a cloud and smoke by day, and the shining of a flaming fire by night.” As if He said: “This shall be the fulfillment of the pillar of cloud.” For upon all (and over all) the glory shall be a defense”—a covering, or a large canopy, as the word means. The glory shall be a covering, that shall be stretched like a

large canopy over Jerusalem. "And this shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and rain." These are mere hints in passing.

I want now to take a few minutes to say we ought to be ready at this moment, and I give two special reasons for this. One reason is: the day of His coming seems to be very near. Nobody will ever know the year, far less the month or the day. When any one says, "In such a year," you may just put that down as altogether a mistake—an utter mistake. "Of that day and hour no man knoweth." Not only that, but the angels in Heaven, and Christ himself, when He was on earth, did not know it. It was part of His humiliation. But when He ascended, He did know, and that was part of His exaltation. That the time of His appearing is near is evident from this: All the interpreters of prophecy, though varying in details, converge to this conclusion, that we are just at the close of this period. They seem all to say that we are just about the close of this period. It is awfully solemn, brethren. The times of the Gentiles are very soon to close. What if you read some morning that the Turks are driven out of Palestine, or that they are withdrawn from Palestine—that the times of the Gentiles are ended? And I should not be surprised any week to hear these tidings. The days that point to the end of the times of the Gentiles are at hand. Then, who does not know those words in Daniel, xii, 4: "Many shall run to and fro, and knowledge shall be increased." Daniel says it is the sign of the times in the end. Now, for running to and fro, what a world ours has become! Look at Europe and America: just endless running to and fro—railways and steamboats, and travelers never at rest. Many run to and fro. Or take it, as some have done, that this means

running to and fro on God's errands—well, there never was such a missionary time as our time. "And knowledge shall be increased." Who does not know how knowledge has been increased? Look at science. Look at our knowledge of history, geology, astronomy—every department of knowledge is increased. And if you take it as spiritual knowledge, what an increase of knowledge we have had in regard to the Word of God—the interpretation of it and the application of it! So that this is another sign that the end is at hand. We are living when the shadow of eternity is almost fallen over you, fellow-sinner. Christ says, in the 24th of Matthew: "The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." He doesn't say that all nations shall be converted. That is another of the old misunderstandings. People read the verse as if it meant: "The Gospel shall be preached till all nations shall be converted;" whereas Christ says it "shall be preached for a witness unto all nations." Now, every nation, indeed, in our day has heard the Gospel. The Bible has been printed in every language for a witness. Wherever there is an opening, a missionary steps in—a witness steps in. Whenever a new country is discovered, there is a proposal to send missionaries. Your country has done an immense deal toward the fulfillment of this prophecy. Well, all that makes it very solemn. The parable of the wise and foolish virgins may be fulfilled in our time. If a cry should be heard: "Behold, the Bridegroom cometh; go ye out to meet Him"—would you be ready? Another sign of the last days we find in the 3d chapter of 2 Timothy. Paul says that in the latter times you will find these singular signs: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, with-

out natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." And then he ends with saying that they will have the form of godliness without the power. Now, look at our churches and church members—lovers of pleasure, frequenters of the theater, delighting in the ball-room, high-minded, proud, covetous. A great many of them are all that, and yet they say they are Christians. They have got the form of godliness, but not the power. The Holy Ghost by Paul said that that would be a sign of the last days. No wonder we find those inside the church as well as those outside the church that oppose the work of the Lord. Ah, all this makes us tremble. ¶The time must be quite at hand now.

And then again, as the time is thus near, we ought to be waiting for it with eager expectation; not only that, but further, when it does come it will come very sudden. It will come upon us like a flash of lightning. Christ says: "Behold, I come as a thief." See Rev., xvi, 13: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils, working miracles "which go forth unto the kings of the earth, and to the whole world, to gather them to the battle of that great day of God Almighty." When those spirits go forth croaking over the earth, insinuating all manner of error and delusion—it is just when this is going on that Christ says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments." Take care of this, and be found among those that are keeping their garments. Then again, doesn't He say: "As it was in the days of Lot, so shall it be when the Son of Man is revealed." You know, Lot went forth, and told his sons-in-law and those

around him—"Sodom is to be destroyed to-morrow;" and he seemed to them as one that mocked. But what happened? Night passed. Morning came. It was a beautiful morning. When the sun was risen on the earth, I don't think the River Jordan—flowing onward, and perhaps, as the river in the Garden of Eden, dividing in those days into four heads—ever looked more lovely. The trees never looked more beautiful, and the flowers. The birds never sang more sweetly. Nature never wore a pleasanter aspect than when the sun was risen on the earth; and yet it was not risen long before it was darkened, and down came the fire and brimstone, and what became of Sodom? So our world will be going on in its prosperity—its fancied security. People will be saying: "Where is the promise of His coming?" and in an hour that ye think not, lo, He cometh! There is a hymn that says:

"He comes with sudden stroke to smite

The busy sons of men—

He cometh as a thief at night,

And no man knoweth when—

No voice is heard, nor warning given

That sinners may prepare for heaven,

And turn to God again.

"Watch, therefore, since you neither know

The appointed hour nor day.

Watch, lest the unexpected blow

Should find your soul astray.

Watch! watch in patience, faith and prayer;

To meet the unknown hour prepare

That summons you away."

My friend, Mr. McCheyne, often used to speak on this subject. He had not gone fully into it, but he used to preach the coming of the Lord with great delight; and one evening he solemnized the congregation just in this simple way: He had been talking of the parable of the ten virgins,

and he looked around and said: "Now, if I were going around the church, and going over to you and saying, 'Do you think that the Lord Jesus will come to-night, or to-morrow?' I suppose the answer would be 'I don't think so.' And if I went to this side and asked at every pew the same question, I expect I would get the same answer—'Well, I don't think so.' Well, we will just read to you what Christ says: 'In an hour that ye think not the Son of Man cometh.' He will take you wholly by surprise." You know, people say such and such things are yet to be fulfilled before He comes. I cannot tell anything about that. I know He says He will take us by surprise. Dr. Payson has a very striking idea about it. He says: "Yon is a great city. It is a busy market day. They are all busy in the market-place. Some one looks up, and is struck with an unusual appearance up there. He keeps his eye on it. He touches his neighbor and says, 'What is yon?' As they are looking, a third and fourth join. The appearance seems getting redder and redder—brighter and brighter. A dozen or twenty join the group. As they are all gazing up, the hum of the market ceases. The whole market looks up, and cries, 'What is this in the sky?' The brightness is becoming an exceeding brightness—brighter than the sun at noon. The sun is darkened. The brightness becomes insufferable. 'Look! Our shadows are all cast in an opposite direction from what they were a little while ago.' A human form is seen. It is the coming of the Lord again. He has burst upon us in an hour when we were not thinking." Well, I dare say something like that will occur in many a city of our world in that day. When He does appear, it will be a glorious appearing. The Lord himself shall descend from Heaven with a shout, brethren—the Lord himself, the same Jesus. He will "descend with a shout." All Heaven and all earth

will start with the shout. What is the shout? It is the company with Him—the shouting of angels—shouting for joy that the Bridegroom is come. The Lord himself shall descend from Heaven with a shout—the shout of the King's attendants as they come along with their King. Then the trump of God will be sounded—the voice of the archangel and the trump of God. That trump of the archangel is what awakens the dead. I believe it will be something like this: The archangel sounds his trumpet, and the dead in their graves—those that are dead in Christ—shall first rise. The voice of the Son of Man himself shall say to the sleepers, "Come forth." There is a beautiful thought in this connection. A brother now in glory was preaching for me on Lazarus one evening, and he said: "Christ is the Resurrection; and, friends, do you notice that when He raised any one, He always named the person, or in some way gave a very definite intimation of who it was He wished to arise. When He raised Jairus' daughter, He said, 'Maiden, maiden it is you I mean.' When He raised the widow's son, He said: 'Young man, arise.' When He raised Lazarus, He said: 'Lazarus, come forth.' Now," said this brother, "do you know, I think that if He hadn't said, 'Maiden,' and 'Young man,' and 'Lazarus,' but just said 'Arise! come forth!' the whole of the sleeping saints would have just risen at His word, because He was 'the Resurrection?'" I think there was something very beautiful in the idea. When the Lord does come, we that are in Christ shall first rise. As we were singing, it will be very blessed if we go without dying. We that are alive—that remain—shall be caught up in the air. I always think that is the very center of the Devil's dominion; he is called "the prince of the power of the air." We shall be caught up to meet the Lord in the air. The risen saints, too, will all be there. We shall be

“changed in the twinkling of an eye.” What a day of recognitions! Oh, what a day of gladness! Do you not often think upon it, and do you not feel with your whole heart, “I wish He were coming this day?” Well, we meet the Lord in the air. I want you to notice the word “meet.” It is not to *be* with the Lord in the air, or in the cloud. Paul’s friends at Rome came out to meet Him, and convoyed him to the city. So we shall meet the Lord in the cloud, and convoy Him whithersoever He is going. He is coming down to reign, and we shall go with Him wherever He goes. Then it is that we shall have our thousand years’ Millennium. The blessed and holy after the first resurrection shall reign with Christ a thousand years. At the end of the thousand years, they will be with Christ witnessing the Devil bursting forth with his armies. They will be with Christ witnessing how, with a stroke—with a flash of fire from His throne—He destroys him, lays him low. They will be with Christ, every one of them, at the great white throne. They will be on the right hand of that throne. They will be there, looking at the awful company on the left hand, witnessing against them, and saying: “You might have been saved, even as we have been saved.” Ah, what a day it will be! And then after that begins what Paul speaks of in Ephesians, ii, 7: “That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.”

Now, I just end by appealing to any one here: Is there not something in this subject fitted to make you, before you rise from your seat, come to a decision that you will now receive the Savior? On the continent of Europe some years ago, I think in a town of Switzerland, some workingmen going early to work, walking along the street, saw a white figure on the top of a high house. What was it? A

lady in her night-dress; and she was sitting looking down, quite happy, smiling in perfect security. She was a somnambulist. She had risen in her sleep without any one in the house knowing it, and there she had taken her station, and was pleasantly looking about, and no doubt dreaming—dreaming pleasant dreams. Well, they didn't know what they would do to save her from her peril. They talked about it, and wondered what they could do in the danger of awakening her. Just as they were talking together, the sun rose. A bright beam of the sun fell upon her eyes; she saw where she was; gazed one moment around, and then fell headlong—killed on the spot. It was an awful awakening. Fellow-sinner, if you are out of Christ, and the day of His coming overtakes you—oh, what if the first beam of that bright day be the first moment of your awakening, and it is too late! For whoever has had the offer of the Gospel in these days, and has not accepted it, it is plain—it could not be plainer—that that soul shall be excluded from the Kingdom when Christ comes to take vengeance on them that believe not the Gospel. Oh, it will be an awful eternity to you, when your eyes are opened to know something of the glory of the Savior just as the door is shut!



## CHAPTER XIII.

### *CONSECRATION FOR SERVICE.*

ADDRESSES BY MR. GEORGE C. NEEDHAM, MAJOR WHITTLE, DR. GOODWIN, OF CHICAGO, DR. PENTECOST AND DR. BONAR—DUTIES OF BELIEVERS—ENTIRE CONSECRATION MUST PRECEDE POWER WITH THE WORLD.

Mr. Needham said: In the 2d chapter of 2 Timothy, if you will read it, you will see that believers are called soldiers, husbandmen, workmen, vessels and servants. In the 20th and 21st verses we read: "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Now, I want to call your attention especially to the fact that, in Scripture language, the believer is a vessel. As a vessel, he needs purging. Josiah, you remember, purged the temple groves. David said, "Purge me with a hyssop"—that is, virtually, with blood. Said Christ himself, "Every branch that beareth not fruit, He purgeth it." Said Paul, "Purge out the old leaven." It is true that God often purges His people, but it is also true that a responsibility rests upon us individually to purge ourselves. Thus Paul writes to the Corinthians "Put away all filthiness."

Now, we all want to be vessels of honor, and not of dishonor. And notice, that no matter what kind of a vessel a

man may be in natural gifts, whether of gold and silver, or only earthen, if he purge himself, he shall be a vessel unto honor. Sometimes we see a speaker who has brilliant gifts, but who is full of defilement and heresy, and we say, "Oh, if that man were only converted, what a power he would be!" Another man, who is a believer, may not glitter with natural endowments; yet, if he will purge himself and become thoroughly sanctified, he may be of far greater service—he may be so used that thousands will bless him. God will use a vessel of wood or earth, if it is made meet for His use, as readily as one of gold or silver. No matter what the vessel is, see that it is clean.

In Hebrews, x, 10—14, we see that all believers have been set apart to Christ. But, when vessels are set aside, dust settles on them. Daily cleansing, therefore, is needed. Observe how careful and particular were the injunctions concerning the cleansing of vessels under the Levitical law. In Leviticus, xi, 32, we see that when any creeping thing touched a vessel after it was dead, the vessel had to be placed in water until the even. We are constantly touching the dead things of the world. We may be unconscious of it, but the touch contaminates us. Therefore we must make daily application to be cleansed from all defilement. In Numbers, xix, 15, and Matthew, xxii, 25, we see that we are to be kept from the world of death, and that we are to be cleansed thoroughly, both inside and out. Now, let us consider our preparation—for we are to be not only purged, but prepared unto every good work. We sing, "Only an empty vessel," but that should not be all. After we have been emptied, we are to be filled. What shall we be filled with? Joy, peace and hope. See Romans, xiv, 13: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy

Ghost. Light. See 2 Cor., iv, 6, 7: "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." This reminds us of the light in the vessels of Gideon's band, which put the enemy to rout. The Spirit. See Eph., v, 18: "And be not drunk with wine, wherein is excess; but be filled with the Spirit." God's name. See Acts, ix, 15: "But the Lord said unto him (Ananias), Go thy way: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." All the fullness of God. See Eph., iii, 19: "To know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." How precious is this truth! The fullness of God was in the tabernacle and the temple. God was tabernacled with Christ. "In Him was the fullness of God." We are to be filled with this fullness. We do not know—who has ever known?—what this fullness is. God help us to realize it in some measure. Let us be cleansed and purified vessels, filled vessels, and then no one will need to exhort us to do something for the Lord. Activity is a condition of holiness. Service will flow from us as the most natural and delightful thing.

Dr. Goodwin, of Chicago, said: We do not find the word "consecration" at all in the Scriptures, but we do find the word "sanctified." That is the word used by God in connection with His people. They are set apart to His service. In Exodus, xix, 5, we see that God regarded Israel as such a people. He says: "Now, therefore, if ye will obey My voice indeed, and keep My covenant, then shall ye be a peculiar treasure unto Me above all people: for all the earth

is Mine." They were God's people. They had no right in themselves. In 1 Peter, ii, 9, believers are spoken of as a chosen generation, a royal priesthood, an holy nation, a peculiar people. We are the people whom God hath set on high, that He may be made known. Christ said: "I am the light of the world." He said also: "Ye are the light of the world." Virtually He said: "You are in the world as I am in the world. You are to be as I am. My power is to be revealed through you." It is reverent and proper to say that, without the Church of Christ, the glory of God cannot be revealed. Christ spoke of Himself as sanctified, and we are also sanctified—consecrated—marked out as belonging to God. In 1 Cor., ii, 16, Paul says: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" The Jews' temple was an architectural triumph of marvelous beauty and wondrous magnificence. We are likened to it, and told that every believer is a dwelling of the Holy Spirit. What the indwelling power of the Spirit is may be seen in Moses' rod. The rod was a common, insignificant stick—a bit of acacia—but when it was linked with the power of God it could do mighty works. How quickly that power comes! The woman at the well in Samaria went and told of Christ, in the power of the Spirit, and immediately there was a great revival. A noted gambler in Chicago was converted. His prayer to God was in gamblers' slang, but God knew what he meant, and received him. The man thought he ought to do something in his Master's service. He told his story; God blessed it; and on the power of the Spirit he has been telling it ever since with wonderful success. He has won more souls than any man in my church. Dear brothers and sisters, if the world wants anything, it is men and women set apart to God, filled with the Spirit, and ready to be used. What miracles we would see

—I do not know but we have them now—if there were hundreds and thousands of such men and women in every community, instead of only a few among the roll of believers. Oh, that we could all say from the heart, “None of self and all of Thee!” What power there would be in the prayer meeting, in the family gathering, and in our intercourse with the world. There would be such a change in us that even if the world did not accept the Lord Jesus Christ, it would at least believe in His people, and thus, to that extent, contribute to the glory of His name. This is what we want—the spirit of surrender, of getting in the dust before God, of being nothing that He may be everything.

Dr. Pentecost said: We are apt to fall into two mistakes. Some people regard sanctification or consecration entirely with reference to the personal life—they seek personal holiness. They are always viewing themselves, and trying to determine whether they have reached perfect sanctification, to the exclusion of thought about service. Others seek consecration for service only, and, in the midst of their arduous and busy work, neglect the personal life. We need both kinds of consecration. We need first to be consecrated ourselves. See Gal., v, 16, 17: “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.” This last clause is freed from misinterpretation in the new version: “Ye *may* not (or *need* not) do the things that ye would.” The Spirit may be triumphant. Two parties have grown up about the possibility of entire sanctification, and two classes of passages are cited. But there need be no difficulty. As with other doctrines of which two sides are apparently irreconcilable, let the believer come before God in communion with Him, and he will under-

stand and reconcile the two great truths in his own soul, though human language will fail him to tell about it.

Now, as to consecration for service, see Exodus, iv. Moses was afraid to go to Egypt on God's errand, and so God said, "What is that in thy hand?" He answered, "A rod." The rod was the emblem of his occupation as a shepherd. God told him to cast it down, and when he did so he took it up again endued with new power. With that rod he was to convince the children of Israel that the God of their fathers had appeared unto him. Here is a lesson for us all. Whatever our occupation may be, let us throw down the plow, the plane, the yardstick, the library, before God; and when we take them up again, our daily occupation will be made the means of service for Him, in the power of the Holy Ghost. A servant who consecrated her dishcloth and did her work faithfully as before God was the means of the conversion of a very worldly family.

In Heb., xii, 21, it says: May God "make you perfect." The Greek word here is the same as in Matt., iv, 21—"mending their nets." The Holy Spirit is to mend our tempers, or any defect in our Christian character, and thus make us a greater power in the world.

We must be faithful. When God receives us to our final reward, He says: "Well, done, good and faithful servant." A husband was absent for years; suitors told his wife that her husband must be dead, but she remained faithful. In high station or low, it is ours to be faithful to Christ. Dr. John Hall said to a young minister: "If you want a large charge, make yourself conspicuously useful where you are." A waterfall in these hills goes on just the same whether one visitor or a thousand beholds it. So let us do service for Christ, without ceasing, and all we can, just where we are.

Maj. Whittle called attention to the following seven texts: 1 Cor., ix, 27: "But I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway." We are powerless sometimes because we indulge the appetites. 2 Cor., xii, 9, 10: "And He said unto Me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." We should learn to bear infirmities. An old man recently converted was called upon, among others in a church, for a contribution. He began to think what he would give. He felt his old nature coming up; so he took his whole purse, threw it into the contribution box, and said, "Now, squirm away, old nature." God's grace is sufficient for any infirmity. 1 Cor., xii, 18: "But now hath God set the members every one of them in the body, as it hath pleased Him." We must not be solicitous of reputation or preferment. All disposition of that kind must be kept under. The temptation to wish to figure in the daily press should be guarded against. 1 Cor., iv, 3: "But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." We should be free from the fear of men. Lord Radstock was converted under the preaching of Duncan Mathieson. Said Mathieson: "We have a meeting to-night. I want you to speak." Said Lord Radstock, "Oh, I can't. I have a handle to my name." Said Mathieson, "But who gave you that name?" Radstock then recognized that even his earthly preferment came from the hand of God, and offered no further objection. 1 Cor., xiii, 3, 4:

"Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind, etc." We must have love to men. When we hear men blaspheme, we feel like fighting them, but we must keep down such feelings, and love what Christ loves. Drunken Sandie, in Edinburgh, said: "Why do the Christians talk so kindly?" He was converted. 2 Tim., i, 13: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." We are to use God's Word in dealing with cavilers, and not depend upon the resources of our reason. Acts, xxvi, 22, 23: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." We are to preach nothing but Christ crucified.

Dr. Bonar said: In Habakkuk, iii, 4, we find that Christ is spoken of as having horns coming out of His hand. Horns symbolized power. Thus all power is in His hands. In Matt., xiv, 16, we find that this power was exerted quietly. Jesus fed the multitude, as He did all His great miracles, in quiet majesty. And we need to notice that Jesus always works in the power of the Spirit. Look at Gideon, Samson and Elijah. "The Spirit of the Lord" came upon them. Any man, whether educated or not, may be chosen by God and endued with this power. God sometimes chooses even the weakest things of earth to work for Him.

Dr. Pentecost referred to the insulation of a telegraph wire as an illustration of the necessity of our being separated from the world before God's message to sinners can have free course through us. When Saladin looked at the

sword of Richard Cœur de Leon, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm, and said, "It was not the sword that did these things; it was the arm of Richard." In like manner we should be instruments that the Lord can use, and when He has used us, the glory should all be His.



## CHAPTER XIV.

### *THE HOLY SPIRIT.*

DISCOURSE BY DR. BONAR—PERSONALITY AND GODHEAD OF THE SPIRIT—HIS AMAZING LOVE—HIS SILENT WORK—THE REVELATION OF HIM IN THE SCRIPTURES IN CONNECTION WITH CHRIST—DUTIES AND PRIVILEGES OF BELIEVERS CONCERNING HIM.

Dr. Bonar said: The subject of the Holy Spirit is a very large one, and you are to understand that anything said upon particular points is just a sample of what might be said. We will only take a few things in each particular. I want to begin by asking every one here: "Can you say you personally, individually, love the Holy Ghost, with grateful affection? Do you sometimes meditate upon Him, and find your heart melted as you think of what He has done for us?" I want to ask your attention to this fact: the personality and Godhead of the Spirit. Some persons—some Christians—have a way of speaking about the Spirit that ought to be abandoned altogether. They speak of Him as "it," "it;" and they speak of Him as an influence, as if that were all. I believe the unfortunate way in which two verses in the 8th of Romans are translated has led to this. One verse is: "The Spirit itself beareth witness." It ought to have been, "The Spirit Himself." In the same way, in the 27th verse, "The Spirit itself maketh intercession for us." It ought to have been, "The Spirit Himself." I don't know any translator that would have the least hesitation in saying

that that ought to have been so; and I fear this mistranslation has misled some—led them into the phraseology of speaking about the Spirit in that indefinite way. Now, the Spirit is not an influence; He is a person. He is not a beam; He is a sun. He is the Great Sun from whom all beams come. He is not a stream; He is the great ocean of light. The personality of the Holy Spirit we ought to keep in mind and dwell upon. If you want just to get a confirming view of it, you may do so very easily. If you look in the Acts of the Apostles, you find, for example, what the Holy Spirit there says to Philip, when in the presence of the Ethiopian eunuch: "The Spirit said unto Philip, Go near, and join thyself to this chariot."—Acts, viii, 29. In the same chapter, 39th verse, we read: "When they were come up out of the water, the Spirit of the Lord caught away Philip." The personality of the Spirit you see there most distinctly. It is a person dealing with a person—a person speaking to a person—the spirit speaking to the person Philip. Then again, in the 10th chapter, when Peter had got his remarkable vision, and was musing on the application of it, it is expressly said, verse 19: "The Spirit said to him, Behold three men seek thee." And when he is telling this three days after, he takes care not to omit that truth, that the Spirit bade him go, nothing doubting. In the 13th chapter of Acts, while the church at Antioch was going on prosperously, the Holy Ghost said: "Separate me Barnabas and Paul." There is the voice of a King; not only of a person, but of a King with authority. "Separate me Barnabas and Paul." And they, "being sent forth by the Holy Ghost," went. Once more, in the 16th chapter, you see His personality in this remarkable way: When Paul and his friends wished to go to a certain place, they were forbidden by the Holy Ghost. They were not to preach the

Word in Asia; neither of them was to have that privilege. Again, in the same chapter, they wished to go to Bithynia, but "the Spirit suffered them not." Now, that is just a handful gleaned from one book. You see here His personality, and you can get examples a hundred fold. Then His Godhead. If He is a person, then He is no other than God. He cannot be anything else. Now, from the beginning to the end of Scripture, what do you find? Take Him in His creative power. See Gen., i, 2: "The Spirit of God moved upon the face of the waters." The Spirit of God moved upon that great waste. What was the effect of this? He so wrought in His divine power upon those materials that when God said, "Let there be light," immediately light filled the globe. That was the work of the Spirit. And then again, Job speaks about the Holy Spirit. In the 26th chapter, Job is pointing to the sky, and he says, "By His Spirit He has garnished the heavens. His hand formed the crooked serpents." He is pointing to the constellations of the sky, and saying, "What a beautiful sky! Who made it? By His Spirit He has garnished the heavens." It was He who adorned it; He gave it its beautiful ornamentation; and every time we look up at the sky to admire a beautiful sunset, or the hosts of brilliant stars that light up the night, we should remember "the Creator Spirit by whose aid the world's foundations first were laid." Then look in the 33d chapter of Job and the 4th verse. Here Elihu, the friend of Job, says: "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Then see the 104th Psalm, where David speaks of the wonderful works of God: "Thou sendest forth Thy Spirit, they are created; and Thou renewest the face of the earth." You should never see the wondrous beauty of the spring after winter without feeling that it is by the Spirit that God has done all this. By the

Spirit He every season garnishes the earth below, as He garnishes the Heaven above. This is a sample of what is said about Him as the Creator, and a sample of His equality with the other persons of the Godhead. In another way, you know, the Father is the Creator, and Christ is the Creator too. In John we read concerning Christ: "For without Him was not anything made that was made;" and unless a man obstinately shuts his eyes, how can he fail to see the Divine Creator in the person of Christ? Well, He speaks to the Spirit as His equal; for, writing to the seven churches of Asia, in the 2d chapter of Revelation, at the end of every letter that Christ writes, I may say He puts a postscript, and the postscript is: "He that hath ears to hear, let him hear what the Spirit saith to the churches." Do you think Christ would take one inferior to Himself and say to the church at Ephesus, "Listen to what this person says?" No; He calls in His authority as equal with His own, and says to Ephesus: "He that hath ears to hear, let him hear what the Spirit saith." To Smyrna it is just the same; and so on to all the seven churches. Now, that is a sample of what is said of Him in His Godhead; and I sometimes think that awful passage in the Gospels makes this clearer and clearer: "All manner of sin and blasphemy may be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven." You know that is a dark passage, but it is one that is quite light upon this, that the Holy Spirit is divine, and Christ cannot allow His divinity to be touched. Father, Son and Holy Ghost are God—three persons in one Godhead, the same in substance, equal in power and glory, and equal in love. Now, I pass from this, but keep in mind the Spirit's being Himself divine, and that, being thus divine, all blessing—spiritual blessing—is conveyed by Him. I often think of four lines of a hymn I once learned:

“ And every grace that we possess,  
And every victory won,  
And every thought of holiness,  
Is His alone.”

My next remark, then, is: Look at His amazing love. Behold, what manner of love in the beloved Son; behold what manner of love in the Father; but I call upon you, Christian friends, to behold what manner of love in the Holy Ghost. Do you know He wrote this Bible—every line of it? What Peter calls the word of prophecy—that is, the word written by prophets or the teachers that God raised up—was not a matter of private interpretation; it was not private, individual men that wrote out that Word and gave it to the world, but “holy men of God spake as they were moved by the Holy Ghost.” “As they were moved by the Holy Ghost!” This book is all written by the Holy Ghost. What a gift He has given us! All this Bible! There is not a line in it of which I may not say, “This line is wet with the dew of His love.” Oh, when you take up your Bible, think of this—think of the Spirit’s love in writing this to you; and think how He likes to join you when you are reading it, and to speak it to your heart again. See His amazing love ever in that. But supposing we look at it still more, in this way. I want you to notice His amazing love in this: There has never been a sinner since the day that Adam fell, awakened and brought to salvation but by the agency of the Holy Ghost. He has awakened every sinner, and led every sinner to the Savior that has been saved. He has united every sinner that has been united to Christ. He has done it! Age after age, thousands upon thousands; and He is not weary yet. Fellow-sinner, if you are unsaved, He is ready to-day so to deal with you, for He is full of love. We wonder at Christ’s patient life at Nazareth. Believer,

do you never dwell on the patient life of the Holy Ghost in that heart of yours? Oh, how that heart has grieved and vexed Him! He cannot do many mighty works because of your unbelief; and yet He will not desert you. He will abide with you forever and forever. Such is His love to you. What should you be to Him! Another thing: you know His work is a silent work. We have a word in theology—we say, in the economy of redemption, it was arranged by the three persons of the Godhead that while the Son did that work assigned Him, the Spirit's work was to be of the nature referred to, but He was to do so in a silent way. The Spirit was to work unseen and silent. He was to be like the wind. You cannot see it, but the effects of it you can see plainly. The Spirit has all along, in the most wondrous kindness, consented—if I may use the expression—to be thus hid while doing His work. No jealousy of the Son; no jealousy of the Father. He delights to take of the things of Christ and show them to us, and because they are the things of the Father, too. But He does it all quietly—so silently and quietly that very generally a soul is brought to Christ without thinking very much about the Spirit, and it is only afterward that the soul says, "Well, I never would have known this but for the Spirit. It was He that took the scales from my eyes." Isn't there amazing love in this? And then this will explain what we sometimes find cast up to us as an objection—"You speak of fellowship with the Father and the Son; why not with the Spirit?" In the economy of grace the Spirit says, "Let Me bring you into fellowship with the Father and the Son. Let Me sustain that relationship, while I remain in a manner hid, quiet, silent." It is just His exceeding love that leads to this. Not that He is absent from that fellowship—not that He is not present; quite the contrary; but that He is so occupied

in showing us the Father and the Son that He hides Himself. And so you find continually in the book of Revelation it is "God and the Lamb," without specifying the Spirit. His love in this matter is amazing. And then you know, believer, how ready He is to breathe upon you when you ask Him. If I were to use, by accommodation, a word we use to one another, I should say, there is not a more obliging being in the universe—there is not one who will do a service for you so readily as the Holy Spirit. He will brood over you and breathe upon you when you cry in the name of Christ. And He does it so gently. He does it so softly. He does it so lovingly. Aren't you ashamed of having overlooked His love? that He is so little adored and honored? Let us to-day adore and honor and love Him more when we find He comes among us in mighty power. Then I wish you to notice this: In the revealing of the Spirit in the Bible—it is very beautiful, and I want you to notice it—I will just give you a few examples of it—that He is revealed very much in connection with Christ. That is to say, whenever anything about Christ comes on the scene, you may look about—the Spirit is not far away. He hovers over Christ just as He hovered over Him in the baptism: Take the flood of Noah—I think I see Him there. Here is a grand type of Christ—Noah's ark. Nothing about the Spirit? Ah, yes—"My Spirit shall not always strive with men." Then Peter, speaking of Christ, says Christ by His Spirit in Noah, preached to those men before the flood, who were indeed shut up in the prison of hell. The Spirit was there. But we go on to quite clear cases. The tabernacle was set up, and as soon as you hear of the tabernacle and all its types, you hear: "I have filled Bezaleel and Ahalial with the Spirit of God, in wisdom, that they may be able to do their work without failure." Then in the camp, when Moses is

greatly burdened with the people—Moses, who is always moving about among sacrifices and types of Christ—God takes of the same Spirit that was given to Moses, and gives a portion to seventy elders to help him in his work. Well, we go on, taking just samples, and we come to the Psalms. David says a great deal of the Savior. You all know the passage in the 22d Psalm: “My God, my God! why hast Thou forsaken me?” And the 69th Psalm, where it speaks of the gall and vinegar. And the 110th Psalm: “Sit thou at My right hand,” speaking of David’s Lord, as well as of David’s son. Is there much about the Spirit, then, in the Psalms? Oh, yes. As David says a great deal about Christ, so he says a great deal about the Spirit. Take at first the 51st Psalm: “Take not Thy Holy Spirit from me;” “Uphold me with Thy free Spirit.” Then the 143d Psalm: “Thy Spirit is good (loving); lead me into the land of uprightness.” The 139th Psalm: “Whither shall I go from Thy Spirit?” Then you come to Isaiah; there you see it fully. Isaiah abounds in references to Christ, and in references to the Spirit. See the 11th chapter: “There shall come forth a rod out of the stem of Jesse, and the Spirit of the Lord shall rest upon Him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord.” Or take the 61st chapter—Christ is proclaiming himself; He says: “The Spirit—the Spirit of Jehovah is upon Me. It rests in Me. For He hath anointed Me to preach good tidings.” If we take Zechariah in the same way, we have clear discoveries of Christ; we have Him set forth as the Foundation Stone; we have Him set forth as the Man whose name is The Branch. Wondrous prophecy! Hear the voice of the Father saying: “Awake, O sword, against My Shepherd, and against the Man that is My Fellow.” Is there much

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about the Spirit in Zechariah? Look, and you will see a very great deal, and especially as we come near the end. You know that passage—speaking of what God is to do in the latter days: “I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn.” And, dear friends, look in Ezekiel. Ezekiel has two or three remarkable passages about the Savior. One is this: It is in the 34th chapter, and again in the 37th chapter: “I will set up one Shepherd over them, and He shall feed them, even My servant David.” And then again: “I will raise up for them a plant of renown. Well, do you see anything correspondingly about the Spirit? Yes; you have two of the grandest illustrations of the Spirit that the Word of God gives us. “Come from the four winds, O breath, and breathe upon these slain, that they may live.” The breath from the four winds is the Spirit—the Spirit of Life entering into the dead. This is in the 37th chapter. And in the 47th chapter, you have that beautiful and memorable type—the river from the temple. I have no doubt that there is a literal meaning in it, but there is a spiritual meaning at the same time. The figure is this: There is a river flows from the temple just where the altar stands, as if the altar must clear a channel for the river flowing, and then the river flows out. At first, it rises only to the ankle; then it comes up further to the knees; then it is to the waist; then it is a broad, deep river, that a man could swim in. Well, there is a picture here. I believe there is a reality in it. I believe we shall see the day when from Jerusalem shall flow a river that shall bring new life to the Dead Sea, and change the face of the land. But here is a grand type—how from Christ the Altar Sacrifice, the Spirit flows—flows further and further, till it

goes forth to all the earth. It is He that is to quicken the dead. It is He that is to bring life to dead churches and dead souls. It is this River of Life from God that is to do this; and then what beauteous foliage will be on the banks, and what luxuriant fruit, and what fragrance in every leaf, when He is there! But now I pass on to the New Testament, and take a sample of what is said about the Spirit in regard to Christ's person. For I think it involves a very great deal. When God the Son was so become incarnate, a body was prepared for Him. Not created out of nothing, but, like Eve, taken out of Adam, so God was to take out of Mary the material, so to speak, of His humanity. The angel said to her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." It was by the Holy Ghost that Christ's human body was formed, the body that the Father prepared for Him. That I understand to have been the most wondrous work of the Holy Ghost that He ever hath shown or ever will show. When the human body, and soul, of Christ—for the soul, too, was formed by Him—when that human body and soul shall yet be seen in all its glory, I suppose there is not a body in all the universe that will engage our attention like to this—the beauty of the man Christ Jesus—divinity joined with manhood. Well, you have noticed, dear friends, that, when Christ went forth to His ministry, He always spoke of doing what He did by the Holy Ghost. He was led by the Spirit to be tempted of the Devil. He came out from the wilderness in the power of the Spirit. And you have noticed that He said, one time: By the Spirit of God I cast out devils." He is represented as doing His miracles by the Spirit, whereas He might have drawn on the resources of His own person alone. There was a reason for always drawing on the Holy Spirit—a twofold reason. I think one reason was

this—it is interesting to believers to notice it: As members of His body, they are to be in this way enabled for their work, and upheld and led through all their difficulties; and so the Head takes this way. It pleased Him to take this way, calling in always the aid of the Spirit. But there was another reason, namely, this: The Holy Spirit seems to have wished to show, at every step, that there was not a work Christ did, nor a word Christ spoke, nor a tear Christ shed, but He sympathized in it all. He went with the Redeemer into it all. It was the work of the Father, Son and Spirit that was going on; and the Spirit takes this part, to bring out a testimony of that. And I cannot but think there is a wonderful meaning, including both these reasons, in that passage of Heb., ix, 14, when Christ's death is spoken of: "Who by the eternal Spirit offered Himself without spot to God." "By the eternal Spirit He offered Himself to God without spot." It seems to tell us this: that the humanity of Christ was upheld in that awful hour by the Holy Spirit—His body amidst its agonies, and His agonized soul in its weakness. And if so, it not only shows the amazing love of the Spirit in thus tenderly watching over our Christ, our Redeemer, that He might without fail, without spot, present the sacrifice to the Father; but it teaches that the members of His body may expect, when they are dying, to find the same Spirit upholding them body and soul. Oh, every view you take of the Holy Spirit's work is full of wondrous meaning and suggestion. But I draw to a close without having come to the Epistles, for they are an inexhaustible mine of references to the Spirit. The indwelling of the Spirit you have there, the Spirit the earnest of the inheritance, the Spirit the real, the Spirit in other ways. Besides, we have passed over Christ's account of the Spirit the Comforter—the Spirit of truth, who shall

lead you into all truth—the Spirit who convinces the world of sin, of judgment, and of righteousness to come. He was glorified by Christ. All these passages you will search out for yourselves. I draw to a close by reminding you that in the book of Revelation, whenever there is an opportunity, a fitting occasion, you have the Spirit coming into view. Isn't this very beautiful, believers? "And I heard a voice from Heaven, saying, Blessed are the dead which die in the Lord." And immediately a voice is heard, "Yea, saith the Spirit." The Father, looking to those that die in Christ, says: "Blessed are they;" and the Spirit says: "Yea, their works do follow them (come up here)." And then in the last chapter of Revelation—the last chapter of the Bible—see how the Spirit is waiting for our complete joy, waiting along with us for the hour when we shall be glorified; for that is the meaning of the first clause of the 17th verse—"The Spirit and the Bride say, Come." The Spirit and the Bride say, "Come, Lord." And the Spirit and the Bride also say, "Whoever hears, take up the cry, 'Come, come, Lord Jesus;' and while you do this, look around upon a perishing world, and tell them to make haste and come to Christ. Tell them not to lose their opportunity of such blessedness. Let him that is athirst come, and whosoever will, let him take of the water of life freely." These are the Spirit's last words, and aren't they full of love—full of grace? Do you not see His heart flowing out to us in every syllable?



## CHAPTER XV.

### *SPECIAL ENDUEMENT FOR SERVICE.*

MR. MOODY AND DR. BONAR QUESTIONED—WHAT THE ENDUEMENT IS—EVERY CHRISTIAN IN NEED OF IT—ITS FREQUENT RENEWAL TO BE SOUGHT—NO EFFECTIVE WORK WITHOUT IT.

In the evening of the day upon which the foregoing address was delivered, Mr. Moody asked those present to give texts concerning the Holy Spirit. Many did so.

A gentleman asked Dr. Bonar to explain the distinction between the indwelling of the Spirit in every believer which was constant, and the special gift of the Holy Spirit upon us for service.

Dr. Bonar said that the Holy Spirit entered the believer and made His home with him at the time of conversion, but that undoubtedly there might come a deeper work of the Spirit at any time afterward. This might be very marked. The Apostles sought a special supply of the Spirit for the work before them, and had to do so again and again, and every Christian engaged in the work of the Lord should seek this special enduement for service. The difference between the indwelling of the Spirit and the special gift for service was but one of quantity. The former, however, was constant—that is, the Spirit always dwells in the believer's heart, however little room may be made for him there; while the latter was variable. If we want power with us in our work, we must never engage in it without seeking to be filled with the Holy Ghost.

A lady asked if only ministers and evangelists were to expect this special enduement.

Dr. Bonar said that a mother needed it for the proper up-bringing of her family.

Mr. Moody remarked that a mother with eleven children needed it more than preachers. This subject, he said, of the special enduement of the Holy Spirit for service was a very important one, and one that needed to be better understood by Christians generally.

While Mr. Moody was on his feet, a torrent of questions came to him, the more important of which, with the answers, were the following:

Q. How is a man to know whether he is called and anointed to preach? A. Go out to preach and watch the results. If the people go to sleep, then you are not called. A man might go through forty seminaries and yet not be called to preach. We are to look for fruit. If there is no fruit, then you are not sent. I pity the man who preaches year after year without fruit. "Herein is my father glorified that ye bring forth much fruit."

Q. Are we not helped by the Spirit testifying to us of the things of Christ? A. Yes; and we need the power that it gives us. Sin leaped into the world full-grown at the first leap. Without the power of God we can do nothing. When we enter the pulpit we want to know that we have got the witness of the Spirit along with us.

Q. How are we to know when to expect a revival? A. If you wait for a revival and do nothing you will never get it. Talk about set times for revivals. The set time is when we are ready to go to work. Talk about leanness. I believe it is laziness.

Q. Suppose a man has been laboring for twenty years without fruit, and yet every one says he is a very good man,

and is in the right occupation? A. Well, suppose you saw a tree out there in the field, and some one told you: "That tree has not borne anything for twenty years, and yet it is a grand old tree."

Q. Suppose a tree bore every other year? A. That is better; but I like to see a tree bearing all the time. They say that when you look at a lemon tree, you can see fruit in all stages of growth, and you can get ripe lemons every month in the year. Let us be like the lemon tree. Men that deal in oranges say that the best oranges from Florida or California come from those trees that send a tap-root forty feet down into the ground. Trees that send down the root only ten or twenty feet have oranges that are not so good. When a tree sends down its tap-root so far as to strike water, its fruit is delicious. So with the Christian. He has a hidden source of life that the world knows nothing about, and the more he receives of that life, the more and better fruit he will bring forth.

Q. How are we to know when we have the Spirit upon us for service? A. Haven't you ever preached and found it hard work—like hard pumping without bringing any water? Though you love to preach the Gospel, and it is easy and delightful most of the time, yet haven't you sometimes found it hard work? I have, though not lately. The trouble is we often preach on the strength of old experiences. If I were to be all the time telling how I loved my wife when I first married her, that would reflect on her, wouldn't it? But if a man has been for twenty years cultivating an acquaintance with Christ, he will have a richer experience than he had twenty years ago, won't he? He will have a new testimony all the time. He will have freedom in speaking. It is hard to preach without a fresh supply of the Spirit. That is why so many ministers have

hard work getting up their sermons. Many men use the Bible as a repository of texts, and preach about everything else—go up among the stars, off among the rocks, down into the bed of the sea, everywhere. They take a text, and then preach *from* it—away from it.

Q. How do you know that your elation in preaching may not be due to animal spirits mostly? Sometimes you are very happy in preaching, and have great facility, but it may be due to the consciousness of success attending your preaching? A. If the Spirit of God does not accompany the words, there isn't any conviction produced.

Q. Do you experience fluctuations in the supply of the Spirit now? A. No, sir; not so much as I used to.

Q. Doesn't your joy come from a sense that your message has been received? A. That is one thing, but there is something better than that. It is the communion you have with God.

Q. Suppose you have reason to know that the message has not been received by any? A. That I don't know. I hope I say it with humility—I don't know of a sermon I preach that I don't hear of something. Some one will receive the message. If you have a church, get a band of persons around you that are living near to God and they will receive the word. Some will get good, if the church is what it ought to be.

Q. Did not Christ preach without fruit? A. I can't conceive of such a thing. Why, every word He uttered is bearing fruit now.

Q. Suppose a man has been preaching for twenty years without seeing visible evidences of success? A. Well, really, I don't like to hear so many people apologizing for that man that has been preaching for twenty years without fruit.

Q. Suppose your work is done through print, and you don't see the results? A. Ah, that is a different thing. But even then you do know of results. You heard here the other evening a man telling how he was converted through reading my sermons in your paper in New York while I was in London. And don't you get letters from all over the country telling of results? I don't think you would go on for twenty years if you didn't know of any results. I guess you would close up in two or three years.

Q. What about those missionaries abroad who work for years without results? A. I am not talking now about the foreign field. It takes years sometimes for a missionary to learn the language. I am talking about us here in America.

Q. Is not a great deal of this due to our habit of preaching the Word, and then taking no steps to gather up the results? A. Yes; a great many men never draw the net—never pull it in and see if they have caught anything.

Q. How can we tell what time to watch for results? A. If the Spirit of God is in a man, he won't need any one to tell him about that. If the Spirit has wounded any one in that congregation, he'll know it.

Q. Should every one look for results? A. Yes; every man that has got a clean record behind him.

Q. Should we draw the net every night? A. Well, I wouldn't say that. Preach the Word first in the power of the Spirit, and the Spirit will tell you when to begin drawing the net. It doesn't help a meeting to follow it up every night by trying to get people to rise for prayer. Sometimes this becomes formal. It is a good thing to keep things from getting into a rut.

Q. "One soweth and another reapeth." What does that mean? A. What would you think of a farmer who never

looked for a harvest? Others may gather from our sowing, but we are to gather something from our own sowing.

Q. An oak tree takes fifty years to grow. A. Well; and would you wait fifty years without a harvest of some kind? Some fruit may be longer in coming, and other fruit quicker. Certainly we do not look for results as much as we ought. I believe we ought to sow with one hand and reap with the other.

Q. Should the reaping be as public as the sowing? A. That depends on circumstances. Some people you have to take alone and quietly.

Q. Suppose you cast the net and fail to draw anything? A. I never would fail. I never failed but twice for ten years. And this is why. Sometimes those around me would say: "This is the time." But, with the Spirit guiding me, I knew it wasn't the time. You do harm by trying to get people into the inquiry-room before the time. When the time comes, the people will show it by rising for prayer or something. If the Spirit of God testifies to the Word, you will see something in the audience that shows the effect, and the Spirit will give you discernment to know the effect when you see it.

Q. Do you experience special power when you are engaged in special services? A. No, sir; I do not. I think I have as much power to-night as when I am in the heat of the battle.

Q. Do we not have to seek a renewal of the supply of the Holy Spirit for service from time to time? Do we not sometimes lose power without Him, and then have to seek a fresh supply? A. Yes; we are very leaky vessels. We want to keep under the fountain all the time; then we will be kept full.

Q. Suppose a man tells you that the Spirit of God has told him to come and work in your church? A. That

always sends a chill through me. It disgusts me. The questioner—That was the effect with me. The man, when he found he couldn't work in our place, said the Spirit called him away; and we all thought he was right that time. (Laughter.)

Q. (By a lady.) Suppose, when working in the inquiry-room, you are successful in leading souls to Christ, should you look upon those results as yours? A. You can't always tell. Perhaps there was some mother or sister praying for that soul that yielded. Evangelists get credit for results often where others did the sowing. I remember preaching in Liverpool in a certain church, and the results were astonishing. In ten days that church took in 400 new members. I was amazed. But I learned that a poor, old, bed-ridden saint had been praying about it. She had prayed that I might be sent to that church. Her sister came in one day and said that an evangelist was preaching in the church. "Who is it?" "Mr. Moody, of Chicago." The praying saint was not at all surprised. And while I was working there she was praying. Until I knew this I wondered why the people were so ready to respond to my appeals. I thought they must misunderstand me, and took care that they should know clearly what I wanted. Even then their readiness to rise for prayer and go into the inquiry-room puzzled me. But when I learned that that old saint had been wrestling with God for the work, I understood it all. Her prayers were the cause of the success I had. I have no sort of doubt about that. When we get into the other world, and find out the secrets of heaven, we will find that some people we never hear of now—some bed-ridden saint, some one living way up near the gates of paradise—will have accomplished a great deal more than some men who have been heralded through the press.

Mr. Morgan, of London, said that he had in his pocket a message from that very church in Liverpool. The good work is going on still, and workmen are being saved all through the neighborhood.

Mr. Sankey—I remember, Mr. Moody, that when we were in York, although you preached with as much earnestness and apparent effectiveness as anywhere, yet there were only a few people to hear you, and it was a long time before any results were evident. A. Yes; and I remember that you wanted to go home to America because the sun didn't go down at a reasonable hour. (Laughter.) The trouble in York was that the church people were not interested, and didn't care. But you remember that when there were only two or three hundred persons at our meeting, we went to work on them, and they told others, and then the meetings became crowded. As soon as the church people got interested, the blessing came.

Mr. Sankey—Christ Himself could not do many mighty works in some places because of their unbelief. A. That is true; and when people will not hear our words we are to go somewhere else.

Q. Are the results we are to look for only the conversion of souls, or are there other results? A. Certainly there are other results. Some people think they have no blessing unless they see the conversion of souls. But it is a great thing to get a church stirred. I think if I was a settled pastor I would reach the unconverted as a general thing, through the church. There isn't any agency on earth so powerful as a quickened church. But if the minister does all the preaching and nearly all the praying, and all the visiting, he hasn't got much of a church after all. If he is sick or taken away, the whole thing goes down. What he wants is to go through the church, and get the church

waked up and working, and then whether he is there or not, the thing will go on.

Q. When are we to expect this power for service? Haven't we first to be in the school of Christ for some little time? A. I think it came on Paul the day he met Christ on the way to Damascus.

Dr. Bonar—Both gifts came upon St. Paul at once—the indwelling of the Holy Ghost and the enduement for service. This was so with Paul, but individuals have different experiences in that regard. Often the enduement comes later than conversion, because it is not sought at the time of conversion.

Q. Are we to look around us in the church for a rain-tree? A. Be a rain-tree yourself. Some people settle down and think they cannot do anything until the church is quickened. I tell you we can't wait for that. If I am a member of a church I have got to act as if I was the only man to act. I have got to give an account for myself; and if I can't get the church with me, then I am to go into some mission district or side street, and hire a place, if it is only some old attic, and get some people in there. I have passed through some experiences of this kind. I once tried to raise a church to a sense of its responsibility. I talked to the members about it, but they buttoned up their coats and thought I was out of my mind. Then I went into one of the dark streets of Chicago, into an old garret, with only an old tallow candle to see by, and a drunkard and his wife and child to hear me; but out of that grew the church we have got now in Chicago. You have got but one life to live. If you can do anything in your church, go into some district and start a cottage prayer-meeting or something of that kind. Get a few families together. Or talk to some woman at the wash-tub. Let her hear you while she is washing.

Get a few people filled with the love of God, and you will have an interest all around. Wherever you find a Christian anxious for souls, you will find souls anxious for eternal welfare.

Q. (By a lady.) What stress do you place on preparation? A. Go to work at once, and the preparation will come while the work goes on. That is the only way to find out what kind of work you are fitted for. That is how God lets us know what kind of work He wants us to do. A great many men come to me wanting positions that God never intended them to fill. God has a niche for every one of His children. Happy the man or woman that has found his or her place. A great many men want to do big things. That is the mistake I made when I started out. I wanted to preach to intelligent people; but what I said wasn't according to the Spirit of God or anything else, for the people didn't like to hear me. So I began with the children. They liked to hear me, and I got along very well; and I grew right up along with them. But it was years before I could talk profitably to grown people. I talked to the children, and it was a grand school. It was the preparation I needed. That was my theological seminary.

Q. How are we to know our need of the Spirit. A. A man that is used to good living is most keenly affected by meager fare. A man accustomed to his liberty will begin to cry out the moment he is in the slightest degree fettered. Those that have most of the Spirit are the most hungry for more. The trouble is, some of us get so busy we forget to be constantly seeking a new supply, and then we lose our sense of the want of it. An hour alone with God isn't lost time.

Q. How can you tell whether a certain purpose in your mind is your will or the will of the Spirit. A. Well; one

of the fruits of the Spirit is submissiveness—readiness to do anything the Spirit bids you. With that will come a greater perception of what the Spirit wants. If a man isn't willing to do little things for the Lord, he will never be prompted to do big things. I don't believe God would ever have used me if I hadn't gone down among those dirty, ragged children. I believe God called me to that work and placed me in it, and then I think He advanced me.

Q. Are we always to expect a very marked experience in this second blessing? A. Well, I wouldn't call it a second blessing, for we have a third, and a fourth, and a twentieth blessing. If there is anything more for me I want to get it.

Q. Are we to cease working, and wait until we get this anointing? A. Oh, no. The disciples, it is true, tarried at Jerusalem, and waited, without doing anything else, but let us remember that then the Spirit had not come at all. Now the Spirit is come, and the case is different. If you want the anointing for service go on with your work, and wait for it while you are working.

Q. Ought a man to enter the ministry who has not experienced this anointing for service? A. Ministers and all the rest of us that are God's children need the anointing; doctors and carpenters and farmers need it. A man should not enter the ministry unless he feels a special call to do so. A man shouldn't enter the ministry because he has failed in everything else. He shouldn't enter it as he would enter one of the professions. The ministry is not a profession; it is a work. As Spurgeon says, no one should preach unless he feels that he is obliged to—that he must do it. Then the anointing will come if he seeks it. But the meeting has run on long past the closing hour. I didn't expect this catechizing. It is nearly 10 o'clock, and we must close.

## CHAPTER XVI.

### *QUESTIONS ON THE SPIRIT.*

DR. BONAR INTERROGATED—"WAITING" FOR ENDUEMENT WITHOUT SUSPENDING WORK—ONLY THE PREACHING OF CHRIST BLESSED BY THE SPIRIT—THE SIN AGAINST THE HOLY GHOST—EXPLANATION OF THE TERMS, GRIEVING, SLIGHTING, QUENCHING, RESISTING—SPIRITUALISM—DUTY OF BELIEVERS TO PRAY TO BE FILLED WITH THE SPIRIT.

The next afternoon, Mr. Moody said: You will find that a great deal of Christ's teaching was the answering of questions. You will find that the scribes and Pharisees were constantly coming to Him and asking Him questions, and He answered them. You will find also that His disciples were constantly asking questions, and I sometimes think that we ought to have more of that kind of teaching. You sometimes hear a minister preach and feel that you would like to ask him questions, which, at the right time and place, he would be glad to answer. Now this afternoon I want to take Dr. Bonar and put him into the witness-box. A great many questions have been asked on the subject we had yesterday and last night, and I have got them down on paper. If you want to ask any questions, write them down and send them to me. Now, Dr. Bonar, we were talking last night about power, and the question is asked, How shall we wait for it?

Dr. Bonar—The first remark upon that I would like to make is that the passage, "Tarry ye in the city of Jerusa-

lem till ye receive power from on high," has nothing to do with it. They were literally to sit down and wait till they were endued with power from on high. There was a reason for that in their case. But in our case, what is waiting? Waiting in our case is not sitting still. It never means sitting still, or folding our hands and saying, "God must make the first advance toward me." That is not the meaning of waiting. "Waiting on God"—or which is the same thing—waiting for God, occurs often in the prophets. In the 130th Psalm you have it: "I wait for the Lord, my soul doth wait." The meaning of it is quite plain. It is a forgiven soul saying: "Now that He has forgiven me, I will sit at His feet, and I will look up to Him for more grace." But it is the waiting of an eager man. It is the waiting of a Bartimeus by the roadside who wants the passer-by to give him something. And it follows from that, that the believer is to wait on God, and yet keep on at his work. I am inclined to put the waiting on God very much in the form of having fellowship with Him. "They that wait on the Lord shall renew their strength."—Isaiah, xl, 41. They that wait on the Lord—who thus look up in fellowship with Him, and have communion with Him—shall renew their strength. There is no idleness here—no standing still—no leaving off what the Lord gave us to do. I don't think, Mr. Moody, that there is any other kind of waiting for the believer.

Q. That question has raised another. If a man is out of communion with God, hadn't he better step out of his work till he gets in communion? A. Well, I don't see how a man can wait upon God at all in any Bible sense, if he is unconverted.

Q. But suppose he is a Christian, and has got out of communion? A. Well, then, he must come into communion at once. He can have it, not by waiting, but at once.

Q. What kind of preaching does the Spirit use? A. I think we may unhesitatingly say this: The Spirit's own office is to take of the things of Christ, and show them to the soul. He will not bless preaching that does not show Christ to the soul. If the Spirit delights to show us Christ's saving work, then the preaching that will be blessed will be the preaching that unfolds Christ's saving work. I haven't the least doubt that what accounts for the complete want of interest in congregations in many parts of your land and ours, is this: Christ is not every Sabbath preached. There was a remarkable and able minister in London, known to some of you—Dr. James Hamilton. We were together one day—a few of us; and that was the question raised. He was a very remarkable and able man—an earnest man, too, though he sometimes seemed to be carried away by his literary qualities. When this question was raised, he said with a pleasant smile: "I may not always do it, but we should never preach a sermon without setting forth Christ." And he added: "If God's people are present, it is the very thing they will want to hear. If those present are not God's people, it is the very thing they ought to hear."

Q. How can you present Christ if you are preaching out of the Old Testament? A. I think we get our best texts to preach Christ from Old Testament events. What better than: "As Moses lifted up the serpent in the wilderness?" Or where can we be done preaching Christ if we come to the altar and the sacrifices? I think I find Christ in every book of the Old Testament, without straining it. The Spirit points to Christ in it all.

A voice—Do you find Christ in Job? A. "I know that my redeemer liveth."

Q. What do you understand by the passage where it says that the Spirit shall not speak of Himself? A. That

is a very useful question. In the passage referred to, Christ says: "When He, the Spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak." "He will guide you into all truth." There is an article there in the Greek—"into all *the* truth;" and if anybody is in the least at a loss to know what "the truth" means, recollect Christ said: "*I* am the truth." So that now He says: "The Spirit will guide you into all truth—into all about Me, the truth." "For He shall not speak of Himself." There are two meanings to that clause in our language. "Of Himself" might mean "about Himself;" but that is not the sense of it here. There is another meaning—"He will not speak without being prompted to do it." When Pilate asked, "Art thou the king of the Jews," Christ replied, "Sayest thou this thing of thyself, or did others tell it thee of Me?" If Pilate was asking as an honest inquirer about a thing he did not understand, he was right to ask it, but not if another put the question into his mind. Now that is the meaning here. The Spirit is to reveal to us Christ, and what He shall hear, that shall He speak. What He shall hear from the Father and the Son, that is what He is to reveal to us. But He doesn't give us any new revelations that are not in the written Word; and hence when any persons speak to you about the Spirit in some mysterious way, revealing things to them, test them by this: "Is it in the Word?" If you have got something that is not written in the Word, then it is not the Spirit, but the devil that is teaching you. The Holy Spirit will show you the things of Christ, and help you to understand them as they are written in the Word.

Q. Is the Spirit more easily grieved than the Father or the Son? A. That is another important question. I think

we should take great care about entertaining that idea. And yet I know it is a very common idea. It is a very common idea to suppose that the Spirit is more sensitive than the other persons, or, as I have used the word sometimes, that He is even touchy. Some disciples seem to think you can grieve Him, and grieve Him away, when Christ would have borne with you. There is no such teaching in the Bible. I found out once, talking with a person, what that was grounded upon. The emblem of the Holy Spirit was a dove. "Oh," said this person, "you know how easily you frighten away a dove," and grounding the idea upon that imagery, he thought: "I may, by an uninvited thought, grieve the Spirit, when Christ would have borne with me." Now, we lay down this rule: What is the Spirit's heart? It is the same as the heart of Christ, as to love, and long suffering, and tenderness, and kindness. Did not Christ say: "I will send you another comforter." "*Another* comforter that is to take My place." If He sent One that is so sensitive that He would flee away from our hearts if we said anything out of joint—as the disciples often did—or showed any ignorance or slowness of belief, He would not have been another Comforter in any sense like Himself. I think it is a most important thing to remember that the love of the Spirit is as intense and long suffering as the love of Christ.

Q. Isn't conscience a safer guide than the Holy Spirit to lead us. A. I remember once having that question put to me, and I just took out my watch, and said: "Isn't my watch better than the sun?" Suppose I said to you: "I will tell you the hour by my watch, and you must always take the time from me." That is conscience. But it is the sun that is to rule the time. Now, conscience is fallen and corrupt. If we had an unfallen conscience, like holy Adam,

it would be as if my watch were always to agree with the sun. But now it is a most unsafe guide. Sometimes we hear men say: "Oh, I don't see any harm in this. My conscience doesn't condemn me." It isn't your conscience, or your consciousness, that is the rule of right and wrong. The law is the standard. By the law is the knowledge of sin. Sin is the transgression of the law; not of conscience.

Q. Was the power in Christ before He was baptized by John? It speaks of the Holy Ghost descending. A. Well, we must remember how it is written in the 3d chapter of John: "God giveth not the Spirit by measure unto Him." Christ, no doubt, had the Spirit without measure, and the prophecy in Isaiah was fulfilled: "The Spirit of the Lord shall rest upon Me." Now, we have not a single indication or intimation that there was any one particular time in Christ's life when He received the Spirit. He had the Spirit from His infancy, and just according as the human nature developed, then the vessel, so to speak, was enlarged, and there was more of the Spirit manifested. But the fountain, the Holy Spirit, was in Him from His infancy, from His birth. Or put it in this way: He was, so to speak, in infancy, a plant. That plant, with its branches, could be bathed in sunshine, but then there were not many branches. As the tender plant grew—as the tree grew to be a Plant of Renown, as it unfolded all its foliage, then there was more sunshine flooding it. Or, in other words, without a figure: The Spirit dwelt in Christ's human nature from the moment of His birth, as a fountain, but as years went on, His human nature developed until the fullness of the Spirit was in Him. And I understand that on the day of His baptism, when the heavens were opened, what was done, was not conferring the Holy Ghost upon Him, for that would imply that He had not the Spirit till then; but it was

to manifest what was in Him. I may put it this way: The fountain was there, full to the brim, but on that day the fountain was unsealed, and the manifestation of the fullness of the Spirit then began. Accordingly, the next thing you hear is His conflict with Satan, and how He baffled him. I think I am speaking in accordance with all the old divines in saying this, that the occurrence at the baptism was just a manifestation of what was in Him all along.

Q. How much of the Spirit can we have? A. I would like Mr. Moody to answer that.

Mr. Moody—"Good measure, pressed down and shaken up together and running over."

Dr. Bonar—Here is a grand text: 2 Cor., ix, 8—just notice each little word: "God is able to make all grace abound toward you"—you who are sitting here. "Is able to make all grace abound toward *you*." See what you might get. "That ye, having always." Look at that word "always"—without interruption. "Having *always* sufficiency in *all* things, may abound to every good work." That is what God can do for every one of us if we will let Him.

Mr. Moody—Well, Doctor, I wish you would give an illustration I have heard you use. If you won't, I will give it. Take a tumbler, and get it so full of water that you can't get another drop in, and then touch it, and it will overflow. So Christ, when the woman touched Him, overflowed with virtue, and she was healed. That is the privilege of every child of God—to be so full of grace as to have a surplus. If a man hasn't got grace enough to regulate himself, he hasn't got enough to go and work for others.

Dr. Bonar—That is the standard. Every man of God ought to aim ever to be full.

Q. How will we be conscious of this filling—that we are filled with the Spirit—guided by the Spirit? A. My reply

has always been that the only way I know is this: The Spirit has said distinctly that His office is to take of the things of Christ and show them to us. Well, if a man is filled with grace, will the Spirit fill him with anything but Christ—thoughts of Christ—discoveries of Christ? He will not be puffed up with new revelations, or with anything bad.

Q. When does God fill a man—when does this power come—power for service? What condition must he be in?

A. The waiting upon God that we were speaking of a little while ago might answer that. And, then, apart from waiting—at least in connection with it—when a man is called forth in special work, and is to be filled with the Holy Ghost, the response comes even before he has had time to ask it. When Peter stood before the council, for example, “being filled with the Holy Ghost, he spoke.” And Paul, when dealing with Elymas, the sorcerer, was “filled with the Holy Ghost.” I suppose there is a filling that comes in answer to our waiting on the Lord, but the Lord often goes beyond our asking.

Q. How would you explain John, vii, 38, 39? A. I will tell you the way I sometimes view it. The passage is this—the first verse: “He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.” The phrase, “out of his belly,” is the same as “out of his bowels.” In the 40th Psalm, we read: “Thy law is within my bowels.” That is the Hebrew way for saying, “in my deepest heart”—“in the very depths of my heart.” If you look at the margin, you will see that it reads; “Thy law is in my bowels.” Now, the word here is a word the Greek translator uses for saying: “Thy law is within my heart.” I think the expression paraphrased a little—at least accommodated to our usage, would be this: “He that believeth on Me, as the Scripture hath said, out of his inmost soul

shall flow rivers of living water." This was spoken of the Spirit. "But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified."

Q. Did that refer to Pentecost? A. I think, undoubtedly, it referred to Pentecost. When Christ had finished His work, and presented it to the Father in full payment of the ransom, then all the fullness of the treasury was opened. But, I suppose, Mr. Moody, you want to ask: Does every believer get an experience of this—"He that believeth in Me, out of his inmost heart shall flow rivers of living water?" I would like you to remark upon that. In what sense is that true of all believers? Is it just a possibility, like: "God is able to make you abound," etc.?

Mr. Moody—I think that is just it. God is able to do a great deal for us if we will only thirst for it. The trouble is, that a great many Christians don't thirst. They believe on Christ, and forget about the Holy Ghost in them. They are satisfied to stay where they are, and just rest there. Dr. Bonar—I have heard a thought thrown out, and it has a great deal in it, too. It is said that the rivers that flow out of the believing soul may be rivers of praise to the Lord, pouring out in song and the language of grateful adoration; so that there may be rivers that flow upward, as well as flow over upon our fellow-men.

Mr. Moody—In the 3d chapter of John, Nicodemus came to Christ, and got life, but he didn't go further than that, or he would have left the Sanhedrim. In the 4th chapter, we read of the woman at the well, to whom Christ said: "The water that I shall give him, shall become in him a well of water, springing up unto everlasting life." But in the 7th chapter, we get this passage about the river of water. That is the highest type of Christian life—a

river. Now, there are just those three classes of Christians. The first class get life, but don't flow out; the second class are like a well of water, springing up. But I think it is the privilege of every believer to move into the 7th chapter of John, and live there.

Q. Did the Holy Spirit ever appear in a visible form?

A. That has reference, I suppose, to the passage—"The Holy Spirit descended like a dove out of heaven, and it abode upon Him." Well, we must compare that with the tongues of fire at Pentecost. Each tongue of fire was a symbol of the Holy Spirit, who was giving the disciples tongues of fire to proclaim the Savior. But no one ever thought of saying that the Spirit then took a visible form. He was merely giving a visible symbol. In like manner, when there was seen to rest in Christ the form of a dove, it was an intimation of the presence of the Spirit.

Q. What does this mean—"Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." A. Christ was speaking to a ruler of the Jews, who knew the Old Testament phraseology. Nicodemus would, no doubt, at once understand the allusion to the 44th chapter of Isaiah—"I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour My spirit upon thy seed, and My mercy upon thine offspring." There "My spirit" corresponds with the "water" that is to be poured upon the thirsty and upon the dry ground. Now, there is a beautiful fact in connection with this. I happened to be in Palestine some forty years ago. In the south part of the land, we had to go through some dry spots—fields quite dry; but we were told that if you were only to flood that ground with water, it would spring into verdure. There are plenty of seeds lying in the ground, dropped at various times—some of

them dropped by the birds of the air—so that you have only to let a flood of water upon the field, and in a week's time you will have a rush of life. Now, it may be just like that in the case of some one sitting here. You have been taught the Word of God; you know the doctrines of the Word; you know them in your head, and, perhaps, approve of them, too; but they have no power over you, and you have no feeling. When, however, the Spirit comes, floods are poured over the dry field. What you knew before starts into new meaning. You wonder—"How did I not feel that before?" Or, you say: "I knew that, but I never saw the application of it before." It is because the Spirit has come. A flood of water has been poured into your heart. You are born of the Spirit—the Spirit being represented in the Old Testament by water. The seeds of truth may have lain dormant in your heart a long while, but now they shall come to some grand harvest. After I left the country parish where I was, there was a lad awakened some months after in a remarkable way; and he told me the next time I was in the neighborhood—"Wasn't this a remarkable thing? No sooner had I got my eyes opened, than all the lessons I used to get at the Sabbath school began to come back to me immediately." He said: "I cannot explain it, but things I hadn't thought of for eight years came back to me immediately." It was just this: It was the flood poured over the dry field.

Mr. Moody—Mr. Morgan, I once heard you speak on that passage. What is your explanation?

Mr. Morgan, of London—I think that Mark, i, 8, may help us. John the Baptist, there says: "I indeed have baptized you with water; but He shall baptize you with the Holy Ghost." I think the water in the 3d of John refers to John's baptism, and the Spirit refers to the baptism in

Christ by the Holy Spirit. I think that the one means the death, and the other the life.

Dr. Bonar—But wouldn't that send Nicodemus away to John? Wouldn't it look like that?

Mr. Morgan—I think the meaning is that there must always be, as it were, the breaking-down ministry of John antecedent to blessing in Christ.

Dr. Bonar—Well, there is no contradiction; there may be several meanings in the passage.

Q. What is the sin against the Holy Ghost? A. Now, we have come to the most important and most difficult question. I will state what I can about it, and then the brethren will help. The sin against the Holy Ghost troubles many people, and troubles many needlessly. The first thing I would like to say about it is this: It cannot be a sin beyond the power of the blood of Christ; for there is not a sin committed or can be committed that in itself could not be put away by the blood of Christ. I think the greatest sin that ever was or can be was the sin of Adam. His one sin involved the ruin of millions and millions and millions; yet his sin was forgiven. He was told: "There is a Redeemer for you, Adam." So, then, we lay down that, that the sin against the Holy Ghost cannot be a sin that exceeds the power of the blood of Christ. Then if that is so, the next thing we lay down is this: It must be a sin that has never been brought to the blood of Christ, for if that sin had been brought to the blood of Christ, it had been washed away. So, that, if any one here is troubled with that thought, that you have committed the "unpardonable sin," let me say: If you bring that sin to the blood of Christ, it is done away at once. That seems the plain teaching of all the rest of Scripture. Very well; that is what it is not. It is not a sin that exceeds the power of the blood of Christ.

But what is it? What is it? An idea that has often alarmed people for years, if not a life-time, is this: It has been some particular burst of blasphemy uttered by the person in former days. John Bunyan took that idea up, and for, I think, six years it followed him. He tells us that once he was tempted by the devil. The devil said: "Sell Christ! Sell Christ." "I resist thee! I resist thee! No, I will not! I will not!" But at last, he said: "I was so troubled by him, and he so teased me, that I said, 'Very well; I will—I will.'" Well, he said: "For years I went about saying, 'I have committed the unpardonable sin; I have sold the Lord of Glory.'" Now, it was not true. John Bunyan found afterward pardon for that sin, that he thought was the unpardonable sin.

Well, another thing: It is not some mysterious sin that you cannot get at. There are some people who think it may be some sin they have committed, though they can't tell exactly what, and God has put a mark upon them, that they will never be saved. There is nothing about that in the Bible. There is nothing said of any sin that is so mysterious as not to be ascertained, so far as concerns this question. There was a lady came to Dr. Spencer—he mentions the incident in his book—and she said she had committed the unpardonable sin; that there was no hope for her. Well, he reasoned with her. No; she was quite sure she was quite out of the pale of pardon. At last he said to her: "Now, I want to tell you just what I think is the matter. I think you are full of pride. You want to make out that you have committed some sin that nobody else has done. I think you are exceedingly self-righteous. You want something about yourself to recommend you to God. Ah! but that is not all. Here is the truth, isn't it?" He looked her in the face. "You don't want to yield to God at once, and

you are making a pretext of this; isn't it so?" She just sank down. "Oh," she said, "I believe it is true—what you have said." And she was delivered from the idea that she had committed the unpardonable sin.

Well, I think we may say this: Nobody that committed that sin ever cares to come to the blood of Christ, and he is never distressed about not being pardoned. He doesn't seek his way to the Fountain. At any rate, it will never be in the power of any one to say: "I went with this awful sin to the Fountain opened for sin, and I found He could not wash it away." That will never happen. But coming now to what is more positive. What seems to be the sin? It seems to be this: There is a point—it is an awfully solemn subject—there is a point in the history of sinners at which the long suffering of God is worn out, and He says: "There is an end of waiting." If this be so, we draw this inference: A person does not commit the unpardonable sin by any one act. It is by a course of resistance to God. God, by His Spirit, shows the man the way of life, and presses him to enter upon it, and he resists. How long the Spirit of God will wait upon that resisting man it is not for us to say; but it is an awfully perilous thing for a man, even for another minute, to resist Him. For He may say, "I will strive no more. I withdraw." And then the sin is never forgiven. The Spirit takes a final farewell of the man who has so resisted Him; and then the man has no more care for pardon. He will not care about the coming judgment. He will never, I suppose, be troubled till the trump sounds, and he is summoned into the presence of God, all unprepared.

Q. What about the theory that the sin was the attributing to the power of Beelzebub the miracles wrought by Christ?  
A. That cannot be sufficient, for this reason, that many of those that did so seem to have been among those saved at

Pentecost. Remember, Christ does not say, "You have already committed that sin;" but "Take care lest you should." It was as if He said, "You are on the very verge of grieving away the Spirit."

Maj. Whittle said: I once heard an illustration of that in Chicago. It is said that "Pharaoh hardened his heart," and it is also said that God hardened Pharaoh's heart. The children of Israel, when in Egypt, had a great deal to do with bricks—working clay into bricks. Now, they say that if you want to harden blue clay, there is a very simple way to do it. The worker in the brick has just to withhold water, and leave the clay where it is in the sunshine. If he leaves it there without pouring water on it, it becomes as hard as a stone; whereas, if he wishes to soften it, he takes care to water it, and to water it often, and the clay keeps soft, and can be molded into any shape. Now, when God, by His Spirit, works upon the soul, He is just pouring water upon the clay; but when He must leave the soul, what He does is just to withdraw the water, and the soul hardens. When the sinner reaches that state, sermons affect him no longer. He that is filthy remains filthy still, and he grows worse and worse, more and more corrupt. God just says, in reference to him: "Ephraim is joined to his idols; let him alone."

At the request of Dr. Bonar, a gentleman in the audience then repeated from memory the following lines by Dr. Alexander:

There is a time we know not when,  
A place we know not where,  
That seals the destiny of men  
To glory or despair.

To pass that limit is to die—  
To die as if by stealth;  
It does not quench the beaming eye,  
Nor pale the bloom of health.

The conscience may be still at ease,  
The spirits light and gay ;  
That which is pleasing still may please,  
And care be thrust away.

But on that forehead God has set  
Indelibly a mark,  
Unseen by man, for man as yet  
Is blind and in the dark.

Oh, where is this mysterious bourn  
By which our path is crossed—  
Beyond which God Himself hath sworn  
That he who goes is lost ?

An answer from the skies is sent ;  
“ Ye who from God depart,  
While it is called to-day, repent,  
And harden not your heart.”

Q. Does the Spirit reveal Himself to any one apart from the Word? A. That is a very important question also. I would like to notice what is said in the Old Testament upon that matter—the Lord rebuking those who went to anything but His Word. In the 8th chapter of Isaiah and 19th verse, it is said: “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to testimony.” Go to the law and the testimony, for, “if they speak not unto this Word, it is because there is no light in them.” Now, unless the law and the standard be our standard and guide, we are in utter confusion. The Spirit in the New Testament just acts as the Spirit in the Old Testament, I understand.

Q. How does the Spirit comfort? A. Ah, it is a very beautiful word—the word for Comforter. It includes much more than what we call consolation. It implies exhorta-

tion, and also advocacy. Taken in this view, the Holy Ghost in the believer comforts him by the views He presents of the Savior. More than that, however, He advocates in him Christ's claims and cause, and stirs him up by exhortation, rousing him up out of indolence and dullness. There are always these three ideas in the word: consolation, advocacy and exhortation.

Speaking of that passage about going only to the law and the testimony, an incident comes to my mind that may help to enforce the lesson. There was a young man whom we believed to be converted, and who was very useful in our meetings. We have a great deal of spiritualism in Glasgow. The curiosity of this young man was excited, and he thought he would like to attend a seance, that is, one of their private meetings, where they peep and mutter. And he went, just from curiosity. He came back saying that he couldn't say he had seen very much; he didn't care very much about it; but he was withered from that night. He was withered! He had gone contrary to God's command. He gave up a meeting he was holding, and in which he had been very useful, apparently. In a little while, he disappeared from among us altogether.

Q. Do you think it is wrong for Christian people to go to such places? A. It is most dangerous. A gentleman once came to my friend, Dr. Somerville, and said: "My son is going away to South America. He will not be within reach of the ordinances of religion. I know he will have no Sabbath; and he is to be away three years. Now, I want you to pray for him, that he may not lose all the good disposition he seems to feel." Dr. Somerville looked at him, and said: "Ay; you are going to put your son's head into the mouth of a lion, and then going to stand and pray, 'May the lion not crush him!'"

Q. Are not some Christian people self-deceived into the idea that they receive special communications from the Holy Spirit? A. Yes; but send them always to the Word. That is the test. What are the fruits of the Spirit? When men and women are filled with the Spirit, it will make them meek, patient, long suffering, humble. They won't be puffed up, and claiming to be prophets. When people claim to be filled with the Spirit, and announce new revelations, and strange things, turn away; it isn't the Spirit; it is the flesh. In proportion as we are filled with the Spirit, we will be like Him. It is His mind to be unseen, to be hidden; to just uplift Jesus, and be unseen Himself. Then those who are filled with the Spirit will have the same mind. They will want to be unseen. They will want just to hold up the Lord Jesus Christ. Brethren, I wonder if any one here has ever known what it is to be filled with the Spirit. Oh, that we might know more about it! "More room! more room!" He cries. I suppose that will be His joy on the resurrection morning—that He will then have tabernacles in which He can shine in every part of them. Oh, how happy the Spirit will be then! How grieved He is now! These bodies of ours are redeemed from the curse of the law; and yet you and I, by our miserable carnality, by our pride, won't give Him room to glorify the Lord in us as He desires. Oh, may God help us to make room for the Spirit, that He may do what He will in us, and through us, and by us, to the honor of the Blessed Name!

Mr. Moody—In Acts, vii, 51, Stephen said: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." What is resisting the Holy Spirit, and who resist Him?

Dr. Bonar—It was the testimony of God to the fathers that they resisted the Spirit, and Stephen says: "I come

proclaiming Christ the Savior to you, and you do as your fathers did."

Mr. Moody—Well, if the Spirit leads me toward Christ, and there comes a feeling in my heart, "I ought to love Christ," but I avoid letting that feeling control me, is that resisting the Spirit?

Dr. Bonar—I would call it slighting Him; but perhaps it would be difficult to say. If you have clearly shown the sinner the way of salvation by Christ, and he says: "I understand what you mean, but I don't like that way," he is certainly resisting you and all your persuasions, and he is resisting the Spirit, who is setting before him the way of life. I think that is what took place in the case of Stephen and the men around him.

Mr. Moody—Would you make a difference between resisting and grieving Him?

Dr. Bonar—We may grieve the Spirit unconsciously. We may do things that greatly grieve Him, and not be aware of it. But a man cannot resist the Spirit without knowing that he is putting aside what the Spirit wishes him to accept.

Dr. Bonar—"Resist" is a word that is to be applied to those that have never yielded, whereas "grieve" is a word for disciples. Disciples may "grieve" the Spirit unconsciously; it may be by worldliness, or something in their temper. To "quench" is to put out fire. It is as if He said: "Take care that there be nothing cast upon the fire to make it burn lower. Take care that there be no water thrown on it, or anything that would make the fire sink down." Believers may do that by worldly conformity or otherwise.

Mr. Morgan—Has that special reference to "despise not prophesyings?"

Dr. Bonar—Yes. If you don't use the prophecies that are in the Word, you are not giving fuel to the fire; you are

letting the fire sink low, and in a manner you are quenching it.

Mr. Moody—Suppose a person in this room feels the Spirit drawing him to Christ, but he won't be drawn. What is that?

Dr. Bonar—He resists the Holy Ghost.

Mr. Moody—And that is what the world is doing?

Dr. Bonar—Yes; exactly.

Mr. Moody—He wants to guide them into light, and truth, and peace, and joy; and they resist?

Dr. Bonar—Yes. There was once a workingman came to me, one evening, in great trouble. I saw he was very unhappy. He said: "I have come to tell you what has happened to me. Three or four nights ago I was in a meeting. Christ was held up before me, and I saw my warrant to take Him quite clear; and just as I was about to make up my mind, the thought came—'To-morrow, to-morrow, I have something to engage in, and how can I reconcile it with the yoke of Christ? and I began to ponder, and look at the difficulties, and in two minutes all was over—I had lost the desire to take Christ at once.' And now," said he, "I am miserable. I suppose I drove the Spirit away that moment." Well, all I could say was, "You certainly slighted the Spirit. But you didn't drive Him away. If you did, you would not have felt miserable. Isn't that so?" "Yes." "You didn't drive Him away, but it was an awful risk."

Q. What is it to "limit the Holy One?" A. Thinking He can do far less than He can do. You know, perhaps, some very Godless person, and you say, "Well, the Spirit can change many hearts, but I don't believe He will ever change that heart." That is limiting Him. Or we may say about ourselves: "He has done a great deal for others, but I don't expect Him to do that for me." Isn't that limiting Him?

A voice—When persons think they cannot be holy to the Lord, they are limiting Him, are they not? A. Yes; and if they don't strive for higher attainments, they are limiting God. Limiting God is putting a bound to His power and willingness.

Q. Is it right to pray to be "baptized by the Holy Ghost?"  
A. In Acts, i, 5, Christ says: "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." That referred to Pentecost. But you will notice that after Pentecost that word is never used in that connection; it is always "filled"—"filled with the Spirit"—"full of the Holy Ghost." I don't know why it is, but it is a fact that after Pentecost the word was changed.

Q. Then, instead of praying that we may be baptized by the Holy Ghost, it is more Scriptural to pray that we may be filled. A. Yes; more so.

Q. And we need, all of us, to pray to be filled. A. Yes; the Spirit is dwelling in every believer, but from time to time even the Apostles needed to seek to be refilled.



## CHAPTER XVII.

### *JOHN THE BAPTIST.*

DISCOURSE BY DR. BONAR—THE FORERUNNER OF CHRIST—CAREER OF THE GREATEST OF PROPHETS—HIS BIRTH, HIS UPBRINGING, HIS PREACHING, AND THE END OF IT—LESSONS OF HIS LIFE.

Dr. Bonar said: In speaking to you on the subject of John the Baptist, I will start with the Lord's very remarkable statement about His forerunner, in the 11th chapter of Matthew and the 10th verse: "This is he of whom it is written, Behold, I shall send My messenger before Thy face, who shall prepare Thy way for Thee. Verily I say unto you, Among them that are born of women there has not risen a greater than John the Baptist." This is our Lord's testimony. I want to show you what I believe the Holy Ghost sets forth in the Scriptures about John the Baptist. The greatness of the forerunner of Christ will in no way detract from the greatness of the Master, but it will have the opposite effect: the greater the forerunner, all the greater is He afore whom he prepares the way. The angel at the sepulcher that was sent to roll away the stone was a remarkable angel; his countenance was like lightning, and his raiment white as snow. The very brightest and best of His angels had been chosen for that small office of rolling away the stone, because the Master deserved this honor. What must the Master have been if the servant was so glorious! Now, say this to yourselves all along as we speak of John the Forerunner.

There was a quiet home in the south of Judea. It is generally said that the place was Hebron. Many think, with good reason for it, that it was a village in the region of Hebron. I think it was just a quiet hamlet like one of your New England hamlets. And there there lived two persons upon whom the eye of God looked down, and it is recorded that "they were both righteous before God, walking in all the commandments and ordinances of the Lord *blameless*." They were consistent in their profession. Oh, if it could be said of every believer and disciple that he was blameless and consistent day by day! High testimony! Perhaps there are some here who dare not apply that to their own lives. Perhaps you are living in some cherished sin. If you are, depend upon it that cherished sin will cost you dear. Inconsistent disciples never get a blessing. Zachariah knew this. There was the home in which was born the child of whom we are to speak to-day. I want you to notice, dear brethren, the circumstances about his birth; then the circumstances about his upbringing; then I want you to notice his mission and preaching, and the effects of it; and then the end of it.

Now, the circumstances about his birth are very wonderful. Can you point to any other prophet but this one who was foretold, instead of foretelling anything? that didn't foretell anything, and never wrought a miracle, and yet was foretold in prophecy? Seven hundred years before he was born, John was foretold. Isaiah, in the 40th chapter of his prophecy, declared that there should be in Israel—at a time when things had sunk very low—suddenly there should be heard a voice—not in Jerusalem, but a voice in the Wilderness—"the voice of one crying in the Wilderness, Prepare ye the way of the Lord." That was the prophecy of John seven hundred years before he was born. That is not all.

The Lord again, four hundred years before he was born gave another prophecy concerning him. Malachi, the last of the Old Testament prophets, was told not to close his book without mentioning again the forerunner. In the 3d chapter and 1st verse, we read: "Behold, I will send My messenger, and he shall prepare the way before Me." You will not be able to show me any prophet born of woman thus honored. Another remarkable thing: when the time drew near, God sent an angel to tell that he was born. And He selected just that angel that is the very highest and brightest we know—we do not take note here of Michael, who was archangel—He selected for this errand Gabriel, the angel that Daniel had been visited by, and who foretold about the seventy weeks. He was sent to Jerusalem to Zacharias, the priest, to foretell about John. Notice that Zacharias was going about his ordinary duties when the message came to him. He didn't go out of his sphere. He was burning incense and attending to other duties connected therewith; and it was while he was so engaged that the visit of the angel came. Don't you leave your ordinary duties until you see distinctly and without mistake that the Lord calls you away. If you are to be blessed, you will be blessed in the midst of your ordinary duties. If you are to get power from on high, it will be in the midst of your ordinary work. You know, when the Lord visited the shepherds to announce the birth of the Savior, they were at their ordinary work in the fields. He called the disciples when they were at their ordinary work, and gave them their commission to become fishers of men. Well, Zacharias was burning incense at the golden altar in the holy place, when all at once a thing unprecedented caught his eye. "There appeared unto him an angel of the Lord, standing at the right side of the altar of incense." Zacharias saw him and was filled with fear.

He saw him; he looked upon him; and fear fell upon him. He was troubled, but the angel said: "Zacharias, Zacharias, I know you quite well; and I am sent with a good message to you. Thy prayer is answered, and thy wife Elizabeth shall bear a son, and thou shalt call his name John." And the angel went on to tell the good news: "Thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the eyes of the Lord, and shall drink neither wine nor strong drink. He shall be like Samson in the eyes of the Lord—a spiritual Samson, Zacharias—and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God." This is part of his greatness—he was to turn *many* to the Lord. That word always means a great multitude; and no doubt John did turn a great multitude to the Lord. Aren't you sorry for those believers that do not turn many to the Lord?—that Sabbath school teacher who never sees a conversion in his class; that minister who never sees conversions in his congregation? I think they will be sorry yet for themselves when the Lord comes. "They that turn many to righteousness shall shine as the stars forever." Well, Gabriel had more to say: "This child shall go before the Lord in the spirit and power of Elias, to make ready a people prepared for the Lord." Now, dear friends, he was to be a spiritual Samson, and he was to be an Elias. When the Lord came down from the Mount of Transfiguration, His disciples said, "Why do the scribes say that Elias must come first?" "Quite true, quite true," He said; "Elias is come already, and they knew him not." Well, when Zacharias heard that message, he said, "Whereby shall I know this?"—as much as to say, "I would like a sign." Gabriel looked solemn. "Zacharias," said he, "I am Gabriel, that stand in the presence of God, and I am sent to speak unto

thee, and to show thee these glad tidings. Yet thou believest not. Behold, thou shalt be dumb"—deafness, too; deaf and dumb—"thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." Here again, see what unbelief does; or, see what unbelief is. See what it is to Zacharias. It makes a man deaf and dumb; deaf, so that he cannot hear the glad tidings, and therefore dumb and not able to speak them. See what a power unbelief is. It makes a man an object of commiseration. The people were waiting in the courts till Zacharias should come out from burning the incense, wondering why he stayed so long. There never had been any event in Israel since the tabernacle or tent was set up, like this. When he came out, did he say anything? No. He looked very solemn, and made signs. Oh, how it must have solemnized the people, and what an inquiry must have been raised among them! You see what a work is made about the birth of this prophet John. Zacharias writes home, and tells his wife the news. Elizabeth believes the announcement without question. In a similar case Abraham believed, and it was Sarah that was staggered; but Zachariah did not believe, while Elizabeth was strong in the faith. Well, we read that "After those days Elizabeth conceived, and hid herself five months." When you have received a great blessing, do not let your thankfulness cool down. Withdraw as Elizabeth did, and commune with the Lord. That shows that you value the blessing. By and by, some one comes in and tells Elizabeth that there are people coming along, evidently coming toward the house. She goes out to look. Oh, she sees a friend coming; and the friend very soon steps down from her beast; it is her cousin Mary! And Elizabeth knows a good deal more than we have yet spoken about.

She, too, has got hints of what Gabriel has been telling to Mary. She takes her in her arms, and welcomes her, with her face lighted up with joy; and an extraordinary thing happens. Then the babe in Elizabeth's womb leaped for joy; and we have divine testimony that it was joy because he heard the voice of the mother of the Lord. You never heard of any case like that, before or after. This is the most extraordinary prophet we ever read about—the most extraordinary man we ever read about. No sooner had Elizabeth welcomed Mary as the mother of the Lord than she was filled with the Holy Ghost. She was filled with the Holy Ghost. The lesson here is that if you are to be filled with the Holy Ghost, it is to be in connection with some view of Christ—unmistakably in connection with some view of Christ; for the Holy Ghost takes of the things of Christ and shows them to us. Elizabeth congratulates Mary. Then Mary breaks out in song. Mary is the first poetess—the first composer and singer in the New Testament. She sang: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior." Zachariah did not hear it. He was still deaf because of his unbelief. At last the time came and the child was born; and on the eighth day they came to circumcise him and give him his name. A consultation was held about his name—choosing the name. No doubt the friends suggested this and that, and finally they decided to call him Zacharias. But Elizabeth knew the secret, and she said, "Not so; he shall be called John." When they objected, she said, "Let Zacharias tell." So they made signs to ask the father what the child should be called: and he asked for a writing table, and wrote, "His name is John." Gabriel had said, "Thou shalt call his name John." In this, John was like Christ, and had the same honor, that his name was foretold before he was born. The forerun-

ner's name had been announced by Gabriel, for the Lord had said, "Since he is to be the forerunner, I will be present that day at the circumcision. I will give the name. It shall be John"—that is, Jehovah is gracious: Joanna—a corruption of Jehovah Anna—Jehovah is gracious. "And they marveled." But let them marvel more. The father is no more sad. His lips are opened, his ears opened. He is not an unbeliever any more in any sense. The moment you take in that Jehovah is gracious, your unbelief is gone, and the effects of it are gone. You will be able to hear and able to speak for God. But more: that very moment he is filled with the Holy Ghost. Another lesson: the more we take in of that truth, that Jehovah is gracious through His Son, the more the Holy Spirit is drawn to us. When Philip preached Jesus to the eunuch, notice how the Spirit came to him, and, when he had finished his work at that spot, caught him away. "Zacharias was filled with the Holy Ghost and prophesied." He became the first poet and hymn-writer in the New Testament. And a glorious hymn it is that he sang.

Now, we must notice the upbringing of the child. In Eph., vi, 7, parents are enjoined to bring up their children "in the nurture and admonition of the Lord." Do all parents do this? Perhaps you bring them up in the admonition of the Lord. You admonish them; you teach them; you give them advice. But how about the nurture? Nurture is training—family discipline and family example. Be careful about that. A certain King of France said to one of those around him: "I am often filled with trembling when I am speaking to my little boy, because I know he is to be the monarch of this realm." Now, parents, do you ever feel anything of that awe when you are training your children? You believe that son of yours is to become an

heir to the Kingdom; to wear a crown in the Kingdom of Christ. You expect, you pray for that. Then do you realize his destiny, and the influence of your example? Well, we read of the child John that he was filled with the Holy Ghost from his mother's womb. That is expressly said. I do not think that all parents, or even many parents, look for infant children being filled with the Holy Ghost even from their mother's womb. There is nothing to hinder it, certainly. But we go on, and find how John was brought up. He was brought up as a Nazarite, neither tasting wine nor strong drink in any form. Do you notice that when Daniel and his three brethren refused to touch the king's wine, the Lord blessed the scruple, and said they were fairer as well as fatter than all the others? Jeremiah says, in Lamentations, iv, 7, about the Nazarites: "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy than rubies, their polishing was of sapphire." As if he said: "See what beautiful forms they have! How healthy they are!" So it was likely with John the Baptist. I think he was a handsome man. Ah, yes; he was a Nazarite, and the Lord would not withhold from him the blessing that came to Nazarites. John the Baptist, the great preacher, was attractively formed. His very appearance drew an audience to listen to him. We are told that "he grew"—that is, I believe, he grew in stature till he was of full age. He was a young man of noble bearing. "And was strong in spirit." "Strong in spirit." Both mentally and spiritually his mind developed. He was evidently a young man of great mental power. You cannot but notice it in the little touches we get concerning him. Besides that, notice his spiritual development. He had large thoughts of God. He found his soul expand as he drew upon God. What kind of an education had he? It is generally thought that

he would go up thrice in the year to the regular feasts. I think he would draw attention in Jerusalem wherever he went. The people would be all the better prepared, when the news came to Jerusalem that he was preaching, to go out and hear him. He never stayed at Jerusalem. His place of living was in the desert; not in the Temple courts. He was to have the ministry of winning people from the Temple; so he was not to be brought up there. He was to stay in the desert. The desert here does not mean a dry, waste ground: it means a pasture place. I think very likely it was just such a place as some of the Scottish martyrs spent their time in, communing with God before they were put to the final test. One of these, we read, used for many months to walk up and down the sheep tracks and the country lanes, with his Bible in his hand, and from time to time he was noticed to be looking up in fellowship with God. I suppose John was educated in this way: or like David Brainard, who used in the wilderness to get under a tree, and there spend two days, sometimes more, at a time, with his Bible opened, and calling upon the Lord to pour out His Spirit upon him. Well, dear friends, this went on for thirty years, just like Christ at Nazareth, and when those thirty years were coming to an end, one day, while he was thus engaged, such a scene may have occurred as Moses saw at the burning bush. A voice was heard—the voice of God, sending him forth. John the Evangelist says: “There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light.”

Now we come to the third period in his life: his commission and preaching. He was sent by God. He was to fulfill Isaiah, xl, 3: “Comfort ye, comfort ye, My people. The voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the desert a highway

for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together." He was sent to proclaim this; or, the Evangelist John says, "He came to bear witness of the Light, that all men through Him might believe. He was not that Light, but he was sent to bear witness of that Light." It is a great mistake to suppose that John was sent just to harrow people's consciences and to alarm them. He did so at times, but his commission was to bear witness to Christ the Light, "that all men through Him might believe." Remember you, he went in the ordinary way. His dress was just a leather girdle and a garment of camel's hair—nothing to make anybody pay the least attention to him. It was just an ordinary shepherd's dress. His food was locusts and wild honey. They use those locusts to this day in South Africa; Dr. Moffat was telling me about it the last time I met him. John did not pamper the flesh; he kept under the body. He did not taste wine or strong drink. He was not a man who cared for good living, or self-indulgence, or popularity. He did not want to attract people by any strange ways. And when they came to him with the question, "Who are you? Are you one of the old prophets? Are you Jeremiah?" "No." "Well, are you Elias?" "No." "Then who are you?" "I am a voice—a voice that cries, Prepare ye the way of the Lord, and make straight His paths." He began to preach, very likely, to a company of shepherds in some village; and then they reported what had taken place, and soon there was a great gathering. His first text is said to have been: "Repent! for the Kingdom of Heaven is at hand. Repent! Turn away from your ordinary affairs—from all that has engrossed your attention

hitherto. Turn and look at this great sight. A King, a King, has landed on our shores. The Kingdom of Heaven is at hand. Change your thoughts about these matters. Come and listen to what shall be told about Him." That was the burden of his preaching at the beginning. The Lord had directed him to begin his preaching near the banks of the Jordan, and when the people came forward confessing their sin, and thereby declaring they believed they had need of a Savior, he was to take them to Jordan, and lay the water of Jordan upon them, thus confirming their confession, namely, "We are defiled, and must be washed clean." He did so to all that came, and always, as he did it, he said: "Now, remember, I am not that Savior. There is One coming who is to wash in reality; yes, to wash you thoroughly; not only to take away your defilement, but to baptize you with the Holy Ghost and with fire. It is to be inward work with Him, and not merely the washing away of defilement." Well, this went on. Sometimes there was a change in his tone. One day a great number of Sadducees came to see him, and he faced them boldly and fearlessly, in the spirit of a lion. He said: "O generation of vipers, who hath warned you to flee from the wrath to come? Let me ask you, is this a true awakening? Who warned you to flee from the wrath that is hanging over you? If it be a true awakening, then bring forth fruits meet for repentance. Show me your life, your altered views, your altered feelings, and your altered teachings; show me by these that you are new creatures. Bring me fruits meet for repentance." And he says: "Think not to say within yourselves, We have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham." Then, probably pointing to the palm trees in the valley of the Jordan, he says: "The ax is laid at the root of the trees: therefore

every tree which bringeth forth not good fruit, is hewn down, and cast into the fire." Which means: you must not only be trees to bear some kind of fruit; you must bear good fruit. If you don't bear good fruit, you shall be cast into the fire.

It is expressly said that John wrought no miracles. But one day, in the midst of his preaching, the Lord gave him notice that to-morrow a great thing would happen. "To-morrow, John," said He, "I will be with you of whom you have been speaking." Christ and John had not met. I have no doubt John had heard many descriptions of his Master. His father and mother would have told about Him. "We have never met face to face," the message would likely run, "but to-morrow you will know Me, because you will see the Spirit coming down upon Me." I suppose John did not sleep much that night. "To-morrow; to-morrow," he would think, "I will see the face of my Lord. Oh, what an interview with the Redeemer!" Dear friends, if a message were coming to us, "To-morrow, to-morrow I shall see the Lord," how would you feel? Would you sleep much to-night? Could you sleep while thinking: to-morrow I am to see the King in His beauty? Oh, some day we shall get that message. Well, I suppose John's heart leaped when he got that message. And then what would be his feelings when he saw the Master coming? Jesus said to him: "God sent you to baptize with water. Therefore it is a right thing that I should come to you and be washed with water in the Jordan." What meaning, do you say, is there in this? Did not Christ say, "Suffer it to be so now?" He was the Sin-Bearer, bearing our reputed sin, and as such the water of Jordan was laid upon Him, and all the sins put upon Him were completely washed away and put out of sight. Then John saw a strange sight. The Heavens were opened; the

curtain of the sky was drawn aside; and what did he see? Angels? No; but he saw a sight that I do not know he would take in at first. He saw the Spirit descending in the form of a dove—the form or symbol of a dove—and it was made known to him that that was a symbol of the Spirit taking up His abode with Christ; as if He said: “Here is My rest; here will I dwell.” Brethren, was ever a prophet honored like this? Stand side by side with him, and hear the words addressed to Christ: “This is My beloved Son, in whom I am well pleased;” or, as another Evangelist has it, “Thou art My beloved Son, in whom I am well pleased.” Do you wonder that John could testify boldly for Christ? He said of Him, “One mightier than I is coming; One the latchet of whose shoes I am not worthy to stoop down and unloose. He must increase. I must decrease. I must go out of sight.” And, brethren, you know what other things he said. “Christ,” said he, “is the Judge, whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.” Then you know how beautifully He said of the Son of God: “Behold the Lamb of God, that taketh away the sin of the world.” “My joy therefore be fulfilled.” And so he went on in his office, faithfully preaching to the people. When the publicans said: “Master, what shall we do?” he said, “Exact no more than that which is appointed you. Extort no more.” And to the soldiers He said: “Do violence to no man, neither accuse any falsely. Leave that off.” He struck at the prevailing sins of those before Him, and said, “Leave those off, and the world will know that there has been a change.” It has been felt as a difficulty that there is not much of doctrine in John’s preaching. The passage is cited: “We never so much as heard whether there be any Holy Ghost.” Evidently

the meaning of that is this: John always did preach about the Holy Ghost, and he had said, "He that cometh after me shall baptize you with the Holy Ghost. He will pour the Holy Ghost in large showers upon you." They said, when Paul asked them, "Have you got the Holy Ghost?" "We never heard that there was any shower of it"—just as when we are all looking for rain, and some one brings us the news of a large shower somewhere, we say, "We didn't know that there was such a shower." There is doctrine in John's preaching. Did he not say, "He that received His testimony hath set to his seal that God is true"—"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

A few words about the effects of his preaching. He was only six months a preacher. No more. Thirty years' preparation for six months' preaching! Let us note that remarkable thing. But those six months' preaching were months of mighty blessing. The effect of it was of this nature: It shook the whole of Judea; it shook Jerusalem; it shook the Temple. Men came out to him. He never went to them; they went out to him; there was such an amazing power in his preaching and character. And you know the effects to this day. He left his impress upon the church of that day: he has left his impress on the church of this day. Some of the things said about the effects of his preaching are very interesting. "Since John began to preach," says Christ, "the Kingdom of Heaven suffereth violence, and the violent take it by force;" that is to say, men are determined not to lose their opportunity; they snatch at the offer when it is within their reach. It must have been a mighty uprising. I wish we had such days again. When we get men of such fellowship

with God, I think we may expect days like those to dawn. Men will be coming to us from every side and saying, "What must we do to be saved?"

Now the end. Elias was taken up into Heaven in a fiery chariot. Very different was the end of John. Herod was rebuked by him. In his anger the king threw him into prison, in a castle near the Dead Sea. After he had lingered there for some time, he heard of what Christ was doing, and he sent two of his disciples to Him with the question: "Art Thou He, or do we look for another?" This was as much as if he said: "Not a visit from Thee? Not a message from Thee? And yet I was sent to tell the nations concerning Thee! Is this like Thy compassion?" I don't think John had for a moment the slightest doubt as to His being the Savior; but he had doubt about His ways. Believers in times of sadness often doubt about God's ways. What did Christ say? "Go and tell John what you see—the lepers cleansed, the blind receiving their sight, and the dead being raised. I who can open the graves of the dead could open the prison doors if I liked. Tell him just to be content not to know the reason in the meanwhile; and say, Blessed is he who shall not be offended or stumbled by any of My doings." The messengers went away, and as soon as their backs were turned, Christ began to say, "Never was a prophet among all the prophets to be compared to John the Baptist!" By and by, John is beheaded. They tell Jesus. And what did Jesus do? He said nothing about John. No doubt He felt deeply. No doubt if we had seen Him we would have seen the tears falling from His eyes. But He only said, "Let us go into a quiet place." No ado. He said nothing about John's reward. The Lord often does thus with His people. Believers languish; but let them just wait a little; let them not be

stumbled. It is the resurrection morning that is to explain all these proceedings. Oh, when the resurrection morning comes and the Lord returns, the mystery in all God's dealings with us will be unfolded. What an explanation we will get! What a reward John will get! Don't think too much of how important you are to the Lord's work. You will pass away, and another will take your place. Do your work well, even if you don't obtain much recognition here. Your reward is to be hereafter, and a glorious reward it will be. I was in Palestine forty years ago, and there I saw the place where it was said John was buried. It was a mere tradition. But I noticed that there was no epitaph on the grave. If we were to write one, I think it would be this: "This is he of whom it hath been written, Behold, I send Thy messenger before Thy face, who shall prepare Thy way before Thee;" and then we would add that other verse, "Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist."



## CHAPTER XVIII.

### *HE MUST INCREASE.*

DISCOURSE BY DR. BONAR—A HARD SAYING TO THE NATURAL MAN—  
“HE MUST INCREASE AND I MUST DECREASE”—SEVEN THINGS  
THAT MAY BE TESTED BY THIS TOUCHSTONE.

Dr. Bonar said: Let me ask you to read this one verse in the Gospel of John, iii, 30: “He must increase, but I must decrease.” He must become greater and greater, and I must become less and less.

The words are words spoken by the forerunner of Christ, John the Baptist, and he speaks them about his Master, the Lord Jesus Christ, whom he is never weary of commending; and here is his emphatic declaration: “He must increase, He must increase.” He had the mind of the Spirit in saying this, for it is said of the Holy Spirit that one chief part of His office is this: “He shall glorify Me,” He shall make Me to be glorious; He shall unfold My glory in the soul into which He comes. And there is not a soul here which has the Spirit of Christ if that soul has not had the glory of Christ in some measure unfolded to him. If you have not seen any beauty in Him, you are without the Spirit.

Dear brethren, there are many ways in which we might meditate on this saying of the Baptist, which the Holy Spirit has recorded for us. “He *must* increase.” It is a thought delightful to all believers; there is no doubt that the Lord Jesus shall reign from sea to sea, from the river to the ends of the earth, His large and great dominion filling our earth;

but this is not the view I wish to take to-day. And then, again, we might dwell on what we might expect shall yet be our experience hereafter, when "our eyes shall see the King in His beauty." Believers are longing for the hour when we shall get a right view of what Jesus is. Aren't you longing for the coming of that time, when your anointed eyes shall no longer be dim; when you shall see the red Rose of Sharon unfolding its riches to us, and filling the air of Heaven with ravishing perfume? There "glory, glory, dwelleth in Immanuel's land."

But, dear brethren, I wish this morning to take the words and apply them to ourselves; I may say to ourselves individually. John was speaking of himself, and at the same time setting before us a pattern of what all true disciples ought to be; what all workers for Christ should be; what all ministers of Christ should be—exalters of Christ while they hide themselves. I once had a meeting of the Christian workers in my parish, and a very godly man, one of my elders, was late of coming into the meeting. Of course he did not know what had been said before he got there, and when he was to speak he did so in the following way: "I was coming along Argyle street" (the name of one of our busiest streets in Glasgow), "and I saw a crowd at a shop door, and I had the curiosity to look in to see what the people were taken up with. There I saw an auctioneer holding up a grand picture, so that all could see it; and when he had got it in position, he stayed behind and said to the crowd, 'Now, look at this side of the picture, and now at this other side,' and so on, describing each part of it. Now," said this good man, "the whole time I never saw the speaker; it was just the picture he was showing;" and, turning to us, he said, "That is the way to work for Christ." He must increase, but we must be out of sight.

Dear friends, let me show you in this passage these things very briefly: Discipleship, real discipleship, all begins here—"He must increase." Next, all true assurance lies here—"He must increase." Let me show you, then, that all progress in holiness depends on this: "He must increase." Let me further show you that the best praise, the highest, richest experience of praise that we have given to us on Divine authority amounts to this: "He must increase." Let me show you that backsliding may be detected by this test: "Is He increasing, and are you decreasing? Or is it the other way?" Let me show you that the cause of many sore afflictions in the case of God's people may be explained by this: "He must increase." And then let me show you that all true godliness, all true religion, may be tried, and must be tried, by this touchstone: "Does He increase, and self decrease?" Now, these points we shall endeavor to touch on very briefly in turn.

John the Baptist that day had been saying much of his Master. He had proclaimed Him as the "Son of God." "I saw and bare record that this is the Son of God." Then he had proclaimed Him as the "Lamb of God, which taketh away the sin of the world;" the great sacrificial offering appointed by God, and spoken of in types for four thousand years, in the case of every lamb that was offered. This is the Lamb that takes away the sin of the world. And he had just a little before said also, "He is the Bridegroom," the very face of whom will make the heart leap for joy. After saying all these things of his Master, he turned to some who were saying, in a sort of condoling way, to him, "Master, everybody is leaving you and going to Him;" and said, "I rejoice that it is so: He must increase, I must decrease; the Sun of Righteousness is now arising, and I must be lost in His brightness." And so all true discipleship begins in

giving to Christ this place. It is said of Joshua, after the day when he crossed Jordan, "from that day God began to magnify him in the eyes of all the people." And the word used is just like the one used here. It means that God began to make Joshua great in the eyes of the rest of the nations.

So, dear friends, it is from the hour when Christ appears great in the eyes of the soul that you have begun to be a disciple; it is from the day that you see Him who divided Jordan, who rent the vail, that you begin to be a disciple, but not before. You may have deep convictions and awakenings, but you are not a disciple on that account. The bitterest enemies in the awakening we had forty years ago in Perth and Dundee were persons who had been once awakened, but who had never got farther. Take care of resting in conviction: we must go on to Christ. So long as you are just thinking of yourself and your sins, you are growing daily more selfish. You forget Christ; you give Him almost no place; you just wish He would come and help you, but that is all the place you give Him. Let Christ take the place He asks for in your heart, above all else. John the Baptist would have said to you, "Do you take Him as the Son of God? Do you take Him as the Lamb of God that takes away the sin of the world?" The Ethiopian eunuch began his discipleship at the Cross of Christ. You know that day his words to Philip were, "I believe that Jesus Christ is the Son of God;" and Philip began pointing Him out as the Lamb led to the slaughter, who was no other than the Son of God. What a mighty atonement! What an infinitely precious atonement is here! Yes; that can blot out innumerable sins. A man becomes a disciple when he takes this into his heart. Have you done so? Are you like the weary traveler in a parched land seeing a great rock,

and yet not pressing on to its shadow? You must sit down under the shadow of Christ or you are not a disciple.

But now we go on another step, and say all true assurance is here. "He must increase." Well, let us take assurance in the lowest view of it; I mean in this form of it: If a sinner was in Christ, but was not comfortable, does that sinner get into rest, and peace, and joy? Very likely he has not yet reached that rest and peace and joy, because he was seeking them in themselves; instead of resting quietly upon his Savior, and so finding the true peace and joy. And when this flashes upon him, he exclaims, "I should have sought Christ, and not peace and joy!" And I don't know a more certain assurance than this, when a sinner thus gets a sight of Christ he had not before. The woman with an issue of blood is an example of this. You know she touched the hem of His garment, and was cured at once; and yet she was afraid all the time that even Christ should know it. She had faith, but it was very weak, and she had no assurance. You remember how the Master gave her assurance; called her out before them all, and said; "Go in peace, thy faith has saved thee." But remember, dear friends, faith is not assurance. We may have faith without assurance; but faith always grows up into assurance. There was a man of God I used to know some years ago; and during his last illness before his death, I was in the habit of visiting him frequently; indeed, almost every day. A few days before he died, one morning when I called, his wife said to me, "I'll tell you an interesting thing happened this morning. I asked my husband, 'Are you as happy as ever this morning?' And he said, 'I'm not thinking about happiness, or whether I'm happy or not; I'm just thinking about Christ, and I'm perfectly satisfied.'" And he passed away just like that. That, dear brethren, is assurance. Or

it may be like this: You have had a view of the salvation of Christ, but not a full view; you see that He can do a great deal for sinners; but it must increase. You must see that He can do a great deal more; that He can do everything needed to be done. You will not have assurance until you get a full view of Christ and His finished work. The true, direct, real assurance is when we see Christ, and Christ only. It is, as a good man said, understanding what the cross of Christ is—how large and full it is. My dear friends, did you not once think that Christ was just like yon rock in the sea; you could stand upon it, if you were there, but the waves would be very likely to wash you off, back into the water? But now you see how He can keep you, and keep all who put their trust in Him; for He is the Rock of Ages. You have seen the breadth and height and depth of His love and power, and you have seen the infinite fullness of His atoning work, the suffering and dying of Him who was the Son incarnate of the living God. When Dr. Payson was on his death-bed, he made wonderful advances in spiritual life. He said one day: "I used to look to Christ, and used to see Him to be a bright Star; but since I have been laid here, I have seen Him to be far more—He is a glorious Sun. He fills the whole sphere of my being." And that's very much what assurance is.

But now to go another step. True holiness consists in this: Christ increasing. Paul says, in Eph., ix, 24, "Put on the new man, which, after God, is created in righteousness and true holiness," or "the holiness of truth;" the holiness that is connected with the truth. You know there is a holiness disconnected with the truth. Well, now, Peter, telling what holiness is, does it in this way; finishing his second Epistle, he says: "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Grace there is equiva-

lent to holiness or sanctification. And that is holiness—growing in acquaintance with the Lord Jesus Christ. Although Paul is always talking about holiness, not more than half a dozen times will you find him speaking about holiness directly. In one place he says, “We all, with open face, beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory, even as by the Spirit of the Lord.” This is sanctification—looking in your Bible at the glory of the Lord, and as you are going from glory to glory, the Spirit changes you into the same likeness. But again, writing to the Galatians, how does Paul express holiness? “Separation from the world.” “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” It is all of Christ; it is Christ that separates us from the world; Christ received and welcomed into the heart. Or again, writing to the Ephesians, how does he write? Why, just in this way: He says he has gone down on his knees to seek holiness for them; and you might expect him at least here to use the word holiness, but he doesn’t. “That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.” This, then, is sanctification—to know Christ fully. But again, Philippians, Paul uses still another form of expression. He says he is counting all things but loss that he may win Christ; and is ever seeking more and more “to know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” Or again, in Colossians, how does he

write? "Seek those things which are above, where Christ sitteth on the right hand of God." And so I might go on to show you again and again how the New Testament speaks of this matter of sanctification; but we cannot dwell longer upon it. It seems to me Paul almost always speaks of holiness in this indirect way. Now, if a man has got a good deal to say of himself and his own doings, you may be pretty certain he lacks holiness. We must seek to be lost in Christ, to forget self in Christ. Dear brethren, are you willing to be as a mote in the beams of the Sun of Righteousness? Are you willing to be nothing for the Master's sake? "None of self, and all of Thee!"

Now, a few words upon another matter that I mentioned—the matter of praise. The highest experience recorded in the Word of God of this nature, where do we find it? Why, in the book of the Revelation of John. The highest experience is that of the saints in glory. John saw a door opened and listened to what they were singing there; and he heard what they sang, and what was it? "Thou art worthy to take the book and to open the seals thereof, for Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." And then they went on, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." Then, did they not wave their palms, the eternal green palms put into their hands, and sing? Did they not point to the robes of pure whiteness? No! Did they not say anything about their crowns? No, brethren; all was of what Christ had done. Everything must go to exalt Him. They cast their crowns at His feet, and they cast themselves, too. So must it be

with us, if we are to be taken up to join that glorious company of the redeemed, and sing in that celestial choir.

But I pass on. I want to say a word about trying backsliding by this test. You may find out whether or no you are a backslider by means of this test: "Is Christ increasing or decreasing?" Now, don't mistake me. Perhaps there is some one here who is disappointed with the world; you have got some sad repulses, and you say: "Well, self has decreased in me, at any rate." I am not so sure about that. An old man in my parish once maintained that he was born again; and when I asked him why he thought so, he said it was for this reason: When he was a young man, he liked sports and games and amusements, and all that sort of thing; but now, he said, he didn't care for anything of that kind; and so he thought he was a changed man. He believed that when Christ came, old things passed away; but he left out the latter part of the verse, "all things become new." Well, let us go into a few details. If Christ has not increased in you, then self must have increased. Again, have you had of late less relish for the world than you had before? Do you care to go with God's people? Do you indulge the flesh in any form whatever? It may be love of pleasure; it may be business is encroaching upon you; it may be the cares of this life. You know Christ says, just before He comes again men will be overtaken not only by drunkenness and revelings and such like, but by the cares of this life. Have you less room for Christ, less place for Christ? It is all-important you should find out whether it is so or not. When your heart gets a liking for forms and ceremonies it doesn't look well. It seems as if you were tired of the Gospel in its plainness. But sum it all up in this: What do you say about your fellowship with Him—is it increasing or decreasing? Must you honestly say that you have not had much fellow-

ship with Him latterly? Have you the same delight in hearing of Him as the Lamb of God; as the Bridegroom who is coming to the marriage supper, and coming quickly?

But once more: I said that by this test we may perhaps ascertain the reason of the afflictions of God's dear children. It seems sometimes hard to find out any reason for God's dealings with His children. We may not be able to find out what it is, and think that perhaps it is because of some undiscovered sin; but I don't think God often acts in that way. He generally likes to let His people know their faults, when He chastises them. You remember when Absalom could not get Joab to come and talk with him, he burnt up his corn-fields, and then he came. Now, the Lord often sends sore afflictions upon His children in order that they may come and talk with Him more. You know Christ took away Lazarus in order that the sisters might send for Him, and that the people through all ages might get a wondrous discovery of Him as the Resurrection and the Life. And you remember how John the Baptist was taken away from his disciples in order that they might go to Christ.

Now I come to a conclusion. Here is a test of all true religion, and all true godliness. "What think ye of Christ?" Take care of the Devil's subtle poison that he is injecting just now, that it doesn't matter what a man's creed is if his life is right. Dear friend, no man's life is right till his creed is right; and if his creed is wrong, his life can't be right. He may be right with man, but he can't be right with God. "What think ye of Christ?" Is He great to you? Is He increasing higher and higher? If you are resting your religion upon any other foundation than Jesus Christ, why, then, you are just building on the sand, and your religion is false. Perhaps you say, "I am very diligent upon ordinances; I am attentive to all my family and

public duties; I keep the Sabbath, read the Word.' But, my dear friend, that's all about yourself; that doesn't look like Christ. You must come to the question, Is Christ the Son of the Father to you? is He the center of all your religion? and are you weary of hearing Christ, or do you go away weary from the church where Christ has been preached? You can detect what your religion is in this way: Is Christ only a medicine to you, only a medicine to heal your soul? That is good as far as it goes, but then it does not go far enough. He must be your daily food; you must make Him your feast each day. Only let Him increase, and you will increase also. It is only through our connection with Him that we will be raised up. We must seek to be like that martyr of old, who, as the flames were leaping up around him, cried out, "None but Christ, none but Christ." And then soon He will come to take us home to Himself, and we shall be like Him, for we shall see Him as He is.



## CHAPTER XIX.

### *REVIVALS.*

ADDRESSES BY MR. MOODY, DR. GEORGE E. PENTECOST, OF BROOKLYN;  
DR. PLUMB, OF BOSTON, AND DR. BONAR—REVIVALS NOT A  
MODERN INSTITUTION—OBJECTIONS CONSIDERED—HOW THEY  
MAY BE PROMOTED.

Mr. Moody said: I am going to speak for a few minutes on the subject of revivals, and then let others take it up. I will not confine myself to any part of the subject, and I would like to say that if any thoughts occur to any one during the session upon this subject, and you would like to ask any questions, write them out, and some of us will try to answer them. Now, a great many people seem to think that revivals are something of modern date, belonging only to this generation. But if you will take your Bible and look over it carefully, you will find that they are a very old institution. I don't know that there were any revivals before the flood—at least we have no record of any. But, to begin with, the deliverance of Israel from the bondage of Egypt was nothing but a mighty revival. And then again, when Joshua called the people together just before his departure, it was to try to call the nation back to God, and there was a revival. All through the history of Israel we find one revival after another. God raised up one man after another whenever revivals were needed. In 1 Samuel, he 7th chapter, from the 3d to the 7th verse, we read:

And Samuel spake unto all the house of Israel, saying, If

ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroath from among you, and prepare your hearts unto the Lord and serve Him only; and He will deliver you out of the hands of the Philistines. Then the children of Israel did put away Baalim and Ashtaroath, and served the Lord only. And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord." That was a mighty revival in the days of Samuel—nothing more or less than the turning of a whole nation back to God. They had backslidden. Their hearts were cold. They had idols among them. One reason why people don't like revivals is, that they don't want to put away their idols. Jacob down there at Shechem, when the Lord told him to arise and go to Bethel, had to call his family together and bury their household gods under an oak tree. They had to have a funeral of those household gods. The trouble with us sometimes is, that we are down at Shechem, and we want to stay there. The church has strange gods. It has a great many idols. The sons and daughters of Jacob put away their strange gods so that God could visit them, and then came the breath of heaven, and they were revived. When I was in Scotland a few years ago, Dr. Bonar threw out this idea. We have just been reading about the revival in the time of Samuel. It is quite possible that Jonathan and David might have been converted at that revival. They showed very good signs of being converted, and they must have been converted somewhere. Why not in that time, when the whole nation was turning to God?—those two young men: Jonathan, who was afterward the king's son, and David, who was to be anointed king over Israel. I want to say right here that the

great reason why so many Christians—so-called Christians—are against revivals, is because they are mixed up with the world. The world doesn't want revivals. When you mention revivals among worldly people, you will see a sneer and a scornful look. And for fear of being out of keeping with the world, a great many so-called Christians throw their influence against revivals. But I want to call your attention to this fact, that there never has been anything good from the time God put Adam and Eve into Eden that didn't have enemies—bitter enemies. We must expect opposition. If a work has no enemies, God is not in it. Everything that has been good in this world has had its bitter enemies. When Nehemiah rebuilt the walls of Jerusalem, look at the opposition he had there. Turn for a moment to the 4th chapter of Nehemiah, beginning at the 1st verse: "But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews." There are a lot of Sanballats nowadays. You have them in almost every church in Christendom. "And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah, the Ammonite, was by him, and he said, Even that which they build; if a fox go up he shall even break down their stone wall." There was the opposition that Nehemiah had in his day. Then, again, in the 6th chapter of the same prophecy, and the 3d verse, we read: "And I sent messengers unto them, saying, I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me four times after this sort; and I answered them after the same manner."

Then in the 11th verse: "And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. And lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him." You see, they had got a so-called Jew—She-maiah—and brought up his influence against Nehemiah. He had enemies inside as well as outside. And isn't that our difficulty to-day? There are a great many people who are very good people, but they are enemies of revivals. There are enemies inside and enemies outside, and it is a great deal harder to fight the enemies inside than the enemies outside. I would rather—a great deal rather—fight Satan than a church Deacon. It is hard to do anything when the churches, and ministers even, set their faces like flint against revival work. This took place in the time of Nehemiah, and it is taking place at the present time. A great many very good men lift up their voices against revivals. There was a church I knew where there hadn't been a conversion for twelve long years—not one accession—and the minister was doing all he could to check a revival that was springing up. He shook his wise head and said that revivals were pernicious, and he scared a great many of his church people so that they were afraid of having a revival—some of them very good men, too; but I believe it is our being in conformity with the world, being hand in glove with the world, that makes us afraid of revivals. As long as we are joined to the world we cannot expect God to visit us, but, when the whole people bow before God and forsake the world, He will give us a great revival in answer to prayer. Look at 2 Chronicles, 20th chapter and the 4th verse: "And Judah gathered themselves together, to ask help of the Lord." And in the 18th verse: "And Jehoshaphat bowed his head, with

his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord." They had a mighty revival. Now, take the Israelites in the days of Elijah. Infidelity had crept in among them, and they had gone back to the worship of idols—the service of Baal. The religion of their fathers was dying out. Elijah was raised up by God to shake the nation as it had not been shaken for many years. There was a time when I thought I would like to have lived in the days of Elijah and John the Baptist; but I got over that many years ago. Why? Well, whenever a prophet makes his appearance on the scene, you may be sure that just then everything is in the very worst state; darkness has settled down over the land; the nation is given over to infidelity and idolatry. You can't find a case in the whole Bible where a prophet has made his appearance but that at that time there was midnight darkness. Whenever the deepest darkness settled over the land, God raised up a prophet to bring the people back to Himself. Elijah was raised up for this, and his work was nothing but a revival. The scene on Mount Carmel was a most wonderful revival. I can imagine some of those wise old Carmelites shaking their heads and saying: "This is a great revival, but these men won't hold out. There is a great turning to the Lord, but I tell you it won't last." There are lots of these men nowadays. When there is a revival, they shake their heads and say, "It won't hold out. They will go back again." Some of these men wouldn't have raised Lazarus from the dead because he would die again! If a man tumbled into the river, they would say, "Don't rescue him; he will tumble in again, or he will die some other way." Now, some of the people converted at revivals do go back; and I want to say right here, that if every man would hold out and prove faithful, the Bible wouldn't be true. There will always be

four kinds of hearers—those four kinds described by Christ—down to the end of time; and because some men prove untrue and prove unfaithful, that is nothing against revivals. Well, the children of Israel had no revival for about four hundred years before John the Baptist made his appearance in the wilderness. Darkness, nothing but darkness, had settled over the nation. The people were going back to infidelity, and many of them were going over to idolatry. Everything was dark. Then John made his appearance, and for six months, there on the banks of the Jordan, never was a nation so suddenly or mightily stirred. In Matthew, 3d chapter and 5th and 6th verses, we read: "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan. And were baptized of him in Jordan, confessing their sins." Then Christ took up that wilderness cry, the cry that had resounded over the plains and hills—"Repent! Repent!" I tell you there was an intense excitement, and the people were mightily awakened. The formalist didn't like Him. Herod didn't like Him. But He went on till the whole nation was moved. And then He sent out His disciples two by two—perhaps one to sing and the other to preach—and said: "Go through the country and visit every town." And out they went. Tell me there wasn't excitement! The world was stirred, and Judaism began to shake and totter. Oh, no! this isn't something new. Revivals are not a thing only of modern days, lately come upon the church. That is all false.

Then another thing: Some people think that because revival work doesn't turn out as the world expects, it is a failure. Now, bear in mind that what is highly esteemed with man is an abomination with God, and what is highly esteemed with God is an abomination with man. The end of John's work was the sword—he lost his head; and I sup-

pose the enemies of John would be sure to say: "Well, didn't I tell you so? It was a nine days' wonder, and then all was over. Where is your wilderness preacher now? He is dead! He is beheaded." And then look at Christ. The end of His preaching was the cross. If you had stood there, you would have heard men saying His work was a failure. Bear in mind that what man sets down as a failure may be a great success in the sight of God. Look at the Apostles. Every one of them, nearly, died a martyr's death, and the end of their mighty revival was the destruction of Jerusalem. No doubt people saw the flock of Christ, few in numbers and scattered all over the world, and they said, "Where is the fruit of that great revival? The fruit is all gone." But don't be deceived. The fruit of the revival of Pentecost lives to-day in the earth. After 1,800 years have passed away, the results are all around you. It was sudden. It was quick. John only preached six months, and he was beheaded. Christ only preached three years, and His ministry was over. The Apostles only preached a few years, and they were gone. Pentecost was sudden; it was all over in a few days; but it still lives, and will live as long as the church of God is on earth. That work in those few days has been going on ever since. When the outward signs of a revival have disappeared, don't think for a moment that the work has ended. It has not.

Then another thing: A great many churches set their faces against revivals. But if you will read church history, you will find that every church in this country has been the offshoot of revivals. The Roman Catholic Church claims to be Apostolic. Well, then, if they are Apostolic, they sprang from Pentecost, didn't they? The Episcopalian Church believes in Apostolic succession. Then they must have come from the mighty revival wrought by the Apostles. The

Lutheran Churches set their faces like flint against revivals, but what a mighty revivalist was Martin Luther. The Methodist Church sprang from the revivals of Wesley and Whitefield. And yet you will hear a great many men that are members of these different denominations lifting up their voices and shaking their wise heads against revivals, saying they are pernicious. Oh, the church has got into a back-slidden state, and the church is letting the world in. That is the difficulty. It doesn't follow, when men speak against revivals, that they don't really believe in revival work. Get down into their hearts, and get them to talk honestly, and they will have to admit that it is a work of God. I was in a town not very long ago. The people didn't go to church, and the pastor was very much grieved about it. He didn't know what to do. Something ought to be done, and yet he was in doubt whether there would be any real benefit from a revival. One day, he took the church record, and looked over the names of the church members, and to his surprise he found that over four-fifths of his church membership had been converted in time of revival. I think that a great many members will find the same experience, if they will only just look into it carefully. I think, if we would just look over this audience, and ask those that were converted in time of revival to rise, a great many would spring to their feet and say: "I was converted in time of revival."

Now, let us consider a few objections to revivals. A great many object to the noise, the "unhealthy excitement." Why, there is more excitement in a race-course in one day than you will see in a church in fifty days. In some places I have been passing through, I have seen more excitement in one day than there ever was in this church, or ever will be, probably. Get into a political campaign, and you will see more excitement than in a hundred religious meetings.

"Undue excitement!" they say. "Some people will get out of their minds." The fact is, the world is out of its mind, anyway. It wouldn't take more than fifteen minutes to prove that the world is crazy. Again, some people object to revivals, because, they say, "it isn't in the regular order." Remember that it was church dignity that crucified Christ. The Sanhedrim were very careful of church dignity, and so they had to put Christ out of the way. He didn't come in the regular way—in the regular line. You never find a single prophet that comes in the regular line. God will always work in His own way. He will mark out channels for Himself. We need to learn this lesson, and just stand aside and let Him work—let Him work as He pleases. Now, I must stop right here, for I want to hear from a great many others. If you think of any question you would like to ask, just write it out, and we will try to answer it.

Dr. Pentecost said: Let us turn to the 15th chapter of 2 Corinthians: "And the Spirit of God came down upon Azariah the son of Oded." It came upon one man. A special work of God often begins with some one man or some one woman. If we were to trace the history of revivals, I think we would find that they generally begin in some one man's or woman's heart. "And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you while you be with Him." This is one of the unchangeable laws of spiritual life and spiritual power. "And if ye seek Him, He will be found of you: but if ye forsake Him, He will forsake you." It is strange we do not put ourselves into these simple conditions and recognize them, as we recognize the law of gravity and pay such deference to it. They are perfectly infallible—just as infallible as the laws of nature. "Now for a long season Israel hath been without the true God, and without a teach-

ing priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought Him, He was found of them." Just as Mr. Moody has said: Whenever people begin to recognize their poverty, their misery, and turn again to God, they will be found of God. "And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And nation was destroyed of nation, and city of city." It was not very different from the time we have now. We cannot be without a revival long without judgments from Heaven on the land. "Be ye strong, therefore, and let not your hands be weak: for your work shall be rewarded." And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord." First he banishes the idols, and then he renews the altar of the Lord. "And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon. For they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. So they gathered themselves together at Jerusalem in the third month in the fifteenth year of the reign of Asa. And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant to seek the Lord God of their fathers with all their heart and all their soul; that whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman." That is the way they did with people that opposed revivals in those days. "And they sware unto the Lord with a loud voice,

and with shouting, and with trumpets, and with cornets. And all Judea rejoiced at the oath: for they had sworn with all their heart, and sought Him with their whole desire; and He was found of them: and the Lord gave them rest round about."

Now, just look at two or three simple facts here—and doubtless these histories are recorded that we may learn from them. The spiritual law that underlies these Jewish histories is precisely the same law that underlies the movements of the Spirit now. In the first place, you will notice, at the 10th verse: "So they gathered themselves together at Jerusalem in the third month in the fifteenth year of the reign of Asa." Now, I believe that there never is to be a real awakening amongst the people of God unless there is a movement to gather the people together. When the people are together, with one accord, in one place, with one heart and with one mind, they are sure to meet the Spirit of God, or the Spirit is sure to meet them. And then, in the second place, "They entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." Now, a great many Christians are afraid of anything like entering into covenants—of binding themselves; but I tell you our purposes are so weak sometimes that we have got to make covenants—to put a chain around ourselves. We have very good purposes of the spirit, but our purposes are so borne down by the weight of the flesh, by the inertia of our natural lives, that we have to make covenants. "And they sware unto the Lord with a loud voice, and with shouting, and with trumpets and with cornets." They made some noise about it then. They didn't do this thing in a corner. They took their stand before Heaven and earth, and before all the people, and they proclaimed that they were in dead solemn earnest about this matter. Well, this is the way this great

revival came about: They assembled themselves together. They made a covenant. They bound themselves with an oath; and they did it before all the world, not in a corner. And they swore that they would seek the Lord with all their hearts. In the 8th verse, we read: "And when Asa heard these words, and the prophecy of Oded the prophet, he took courage." Now, if we are going to have a revival, or any good work of God, we must take courage. When Joshua went up into the land of Canaan, though he had the promise of God that he would possess the land, yet six times God exhorted him to be of good courage. Keep up your courage. You will find a great many things to discourage you. No Christian will be without great difficulties and causes of discouragement. But the Lord says, "Be strong and of a good courage." Then we read that Asa "put away abominable idols." There we get to the core of the matter. They had courage, and the first thing this courage was turned to was to the idols. It takes a great deal of courage to deal with yourself. You may be courageous in dealing with your neighbors, or dealing with sin abstractly; but when you come to put away the idols in your own life—idols of lust, idols of mammon, idols of pleasure, and all those thousand things that entangle and enchain us, keeping us so mixed with the world that we dare not move to the right hand nor to the left—that requires courage. Yet you will notice that when God puts forth His Spirit, one of the first results is that we destroy our idols. When Paul was at Ephesus, and the sorcerers were converted, the first thing they did was to bring all their books and burn them. When a liquor-dealer is converted, the first thing he does is, not to sell his stock, but destroy it. The testimony of the Spirit of God to the Thessalonians is that they turned from idols—turned their backs upon what they had cherished all their lives. No matter

what might happen, they abandoned them. And so, when we are going to have a revival, we must fall into the line of these historical precedents, and destroy the idols out of the land. And yet one thing more: We are told that they "offered unto the Lord the same time" a large part of the spoil. I think one of the curses of the church of God to-day is covetousness. God has given us a challenge by one of His prophets: "Bring ye all the tithes into the storehouse." It is a complaint of the Lord that we love money better than His cause. Thousands of dollars are spent on pleasure, on the adornment of our houses, on the gratification of worldly lusts—all, of course, within limits of certain accepted and recognized proprieties. The church of God, from one end of the land to the other, is burdened with mortgages, staggering under church debts, starving missionaries in the East and in the West, making miserable allowance for the extension of Christ's kingdom abroad, while millions are crying for the Gospel. We must bring in the tithes. Some people say, looking at the sad condition of things, "We must pray more; we must do more work." My dear friends, the word "tithes" in the Bible means only one thing, and that is money. I believe it would be a great test for the people of God to put them on that text: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." I think it is a great deal easier for Christians to pray than to pay; and if every prayer was to be taxed with a free-will offering, the prayers of a great many Christians would be cut very short. Cornelius' prayers and his alms went up together. One of the chief enemies of the spiritual life is the love of money; and God strikes it right there. "Bring in," He

says, "your free-will offerings, and see if I will not pour you out a blessing."

I want just to call your attention to one thing more. We are told they renewed their altars. Now, how the altars of God are broken down! Family altars are broken down. Church altars are broken down. It is a marvelous thing if you can get eight per cent of the church membership into the prayer meeting regularly. The great mass of the church members of our land don't go to prayer meeting often. And you may set it down as pretty sure that when a man doesn't go to prayer meeting regularly, he has no family altar. And if a man has no family altar, it isn't likely that he has much prayer in the closet. One of the signs of a revival is a renewal of the altars of God. We are to sweep away the abominable idols, and lay our substance—all that we are or have—upon the altar in consecration to God.

Just look at it. They gathered themselves together. They made a covenant together to seek the Lord. They bound themselves with an oath to keep that covenant. They did it in the face of all the people. They began to restore the broken altars. They began to bring in their tithes. And then we are told that the Lord gave them a great blessing. They had "sought Him with their whole desire," "and He was found of them."

The Rev. Mr. Plumb, of Boston, said: If there is any one thing in this poor world over which the angels grieve, I think it is the opposition of good men to revivals of religion; and I wish in my heart it might come to an end. A great many ministers and laymen, those who want religion to prevail, are not desirous of having revivals; and I think it is largely owing to a misunderstanding. They seem to think, for one thing, that having evangelists will do away with the regular ministry. But see Eph., iv, 11: "He gave some apos-

tles, and some prophets, and some evangelists, and some pastors and teachers." The efforts of evangelists come to supplement, and not to supplant, the work of the regular pastors. It is also objected that revivals are in the way of the steady growth of the work of Christ in a church. Now, I need not say which I would rather have—the regular or the special work—for one need not exclude the other. I'd rather have both. Each work has its advantages. By all means be faithful in the regular work. Let us train up our children so that they will come naturally into the kingdom. But you will notice that the church where the regular work has been most thoroughly carried on is the very best field for evangelistic effort. Oh, we must have revivals! Then again, many of our dear brethren are opposed to revivals because they would have to work. But they don't know the luxury of bringing souls to Christ. Let them once engage in this work, and they will wish to be always in it.

Dr. Bonar, being asked by Mr. Moody to speak, said: I would not venture to say anything upon the state of the churches in this country, but I may speak of the churches in Scotland. We have over there felt the power of God in revival work. But one great hindrance in the ministry throughout Scotland is this: that there is little of Christ preached. The trouble with our young men, and with a great many of our more experienced men, is that they get into the way of preaching up "culture," "culture." They never attack an evangelical doctrine; they would not go out of their way to say a thing against revival work; but they don't preach Christ. That is the complaint of our godly people in the cities and over the land. I don't know how it is with you, but I expect that is the grand hindrance to revival work in your country. [Mr. Moody—Yes.] And I have noticed this: Personally, I don't know a preacher in our church who

preaches Christ from Sabbath to Sabbath that isn't able to report every year a great many souls gathered in. I don't know an exception to that. But, you know, it is not only a fashionable thing not to preach Christ, but rather to change the subject—not only that, but, you know, that style of things degenerates into this, that when a minister whom you must believe—you have no reason to doubt—is a godly man, preaches a full sermon on salvation once in six weeks, he seems to feel relieved from responsibility to do so for the other five weeks. I know that is the state of things in many parts of our church.

Now, isn't this a startling truth? Look into the Bible, and see what they preached in old times. In the Tabernacle days in the time of Moses; in the Temple, too, until the time when Christ appeared—what was the sermon preached? "The Lamb Slain"—the morning sacrifice. Every afternoon, just about this time of the day (about 4 o'clock), there was another sermon preached; it was the same text, "The Lamb Slain"—the evening sacrifice. There might be twenty other sacrifices going on, but there were these two at any rate. And it was the same text every day in the week, every week in the month, every month in the year, for 1,500 years, except when they were in Babylon, and I dare say they kept it up there as best they could. I wonder what our people would say if we were to give them the same text and preach from it every Sunday. And what would they say if we were not only to give the same text, but give them the same heads and the same illustrations—for it was the same illustration all the time: the Lamb slain. Now, I don't want to say that any minister should do this. We have plenty in our Bible to give variety. But we have here brethren of different denominations gathered together, and without the slightest hesitation they all agree that the more we preach

Christ crucified on every occasion that we have the opportunity, the more we will be blessed. I have seen it so.

And I have noticed another thing. Wherever we see troubles in congregations, it is a sign that those congregations have not been doing their full duty in presenting Christ to a lost world. I will not say without exception, but as a rule, the troubles are not found in congregations where minister and people are busy with revival work. They get so busy in the work of God that they give no more attention than is needful to minor matters, and everything goes on harmoniously. I know this: I have no trouble in my own congregation with either elders or deacons or the people; and I think the reason is this: how wonderfully God has given me men who have gone heartily along. I don't mean to say there are not those who criticise; we have that too; but we have been so occupied, every one at work, that we go forward with one heart and one aim.

And now, I don't want to end without another word. Some of those listening may be saying, "Well, this is a day for remarks upon churches and ministers;" but revival work must come home to the individual. Here, then, let me speak a word to the individual believer. What can you do in this matter? I suppose you have read about the rain tree in Mexico. It is a very remarkable tree. Travelers tell us above it. It grows to a height of sixty feet, and it will be, perhaps, about three feet in diameter at the root. Well, that tree has a singular quality. It imbibes and condenses moisture from the atmosphere as no other tree does. On that account, it is called the rain tree. It does this to such a degree that generally the bark of the trunk of the tree is found to be dripping wet, and at the foot of the tree there is something like a little sweat. And the same travelers say that it is very remarkable that this rain tree not only

takes in moisture in the damp season, but in the midst of summer, when the rivers run low, and the brooks round about are nearly dry, then it is that it imbibes the most moisture, and is dripping the most with it. So you see we have here a picture for believers. You may be lamenting the want of life in your congregation or neighborhood. Will you be a rain tree? Will you imbibe moisture? The Holy Spirit through the Word is giving it to you. Will you take it in? The drier others are around you, will you take in the more for their sake? But another thing. It is a good thing to see a dozen rain trees together. If we had that in every neighborhood, if those trees would pour out their streams together upon this country, we would soon see an altered country-side. Well, believers may do this one with another. If they do, there is no congregation, there is no neighborhood, where there shall not be work done for God. Dr. Pentecost made the remark—and there is a great deal of truth in it—that a revival in a place often begins with one person. When Mr. Hammond was in our country—at least, when his labors began to be abundantly blessed—it was in the year 1860—he was working in one of our towns, and he had scarcely carried on meetings there for a week before there was a wonderful blessing begun. But here was the singular thing about it. It was soon known among the believers that there had been one individual—a lady, who wished to have gone out as a missionary, but was forbidden on account of her ill health—laid aside, indeed, as an invalid—that lady had for three or four years done little else than wait on the Lord for an awakening. And the godly people said, “Mr. Hammond is the instrument God has used to answer her prayers.” And in Annan—it is not a large place—there was scarcely a house in which there was not some one awakened. It was a wonderful revival, and it

began very much with one person waiting on the Lord. Let us, at any rate, each of us do our part; and the Lord will not be slack to give us what we ask.

Mr. Moody said: Dr. Bonar, you are an old man--upward of seventy. You have had a great deal of experience that younger men have not had. Those who are brought out in time of revival, are they as vigorous and healthy Christians as those brought out in the ordinary way?

Dr. Bonar—Certainly they are. Those converted in time of revival are just as healthy and more useful, generally more active, than those that have been brought in at other times. But we never make the comparison. We are glad to have them either way.

Mr. Moody said: One written question has come in—"How can we promote revivals in the dark and crowded portions of our large cities?" I think that the best way to reach people of that kind is by cottage prayer meetings. You take thousands of those mothers that are poor, and haven't got servants, with large families perhaps—it is out of the question for them to go to church. They can't go. I noticed last week a lady come in here with a baby, and the baby cried. That's the kind of music I like to hear; but all the people were looking, and I saw the lady take the baby away. It made her uncomfortable, and I suppose she said, "I will not go again." Now, this class of people is a very easy one to reach. They have large hearts. A mother who has got eight or ten children has had a chance to let her heart grow. Go right down into those cottages, and get the mothers and the babies together. Let the babies cry; it will not matter. I had a meeting in London where each mother had to bring a baby. That was the ticket. A woman couldn't get in unless she brought a baby. You never heard such crying, but it was a blessed meeting. One godly woman can do a great

deal of good by starting a cottage prayer meeting in her house. Go right down into those cottages in the spirit of the Master: go into the kitchen, and while the housewife is working, talk and sing, and get her to join you in prayer, and you cannot tell what will be the result. We want more rain trees. I don't believe there is a man or woman that can't help on the Lord's work if he will.

Dr. Pentecost asked: How far ought a pastor of a church to seek for a revival of religion outside of what is technically called his parish? After a man has done all that seems possible to be done in his own church for the time being, ought he to wait for a year or two for another season of special work, or ought he to labor amongst the population around him without regard to parish limits? In a city like Brooklyn, is a minister obligated to do anything for the evangelization of the city outside of his own parish?

Mr. Moody said: A great many men have got very narrow views of what the kingdom of God is. It is to them, and so far as they are concerned, a very little field. Take it as a general thing, and you will find that those people are blessed very little. But if we take in the whole field, we will get a different idea of our duty. Suppose I am pastor of a church, and I have preached in this town for ten years. People have got very familiar with my views and my way of presenting the truth. I cannot reach a certain class. Here is a brother minister in Bernardston who has a different way of putting things. Let him come and help me for three or four weeks, and he will reach a class I can't reach. Then I may go over and help him, and reach a class he can't reach. Certainly, if a man has got the gift of preaching the Gospel with great plainness and simplicity, and if he has got such physical resources that he feels that he needs to preach often to keep in good condition, by all

means let him do it. If Dr. Pentecost doesn't preach every day in the week down there in Brooklyn, he'll get rusty, see if he don't. Spurgeon preaches on an average eight times a week. Any man who can preach as Spurgeon can ought not to do any pastoral work. There are others that can do the pastoral work. The deacons can visit the sick. You can get godly, blessed women that will go from house to house. If a minister feels that he ought to be preaching all the time, that he has got a call to proclaim the glad tidings to a perishing world, by all means let him do it. If he can do more elsewhere than at home, let him go, and every one ought to say, "God bless him." There is plenty of work in this country—plenty to do; and there is no room for this petty jealousy and bickering. Let each of us find out what is our own work, and then let us go and do it, and the work will be done. I don't like to look at the dark side. That little hymn helps me a great deal: "The Crowning Day is Coming." Only a little while and Jesus will be crowned. Infidels and skeptics may howl as much as they have a mind to. "He must increase;" and neither devils nor men can help it. Christ's kingdom is rolling on like the little stone cut out of the mountain; and it will grind to dust all that opposes it. Don't let us be afraid of revivals. God often works in ways that are out of the regular order. I dare say it looked very strange to see those Israelites marching around Jericho blowing rams' horns; but the walls fell.

In the evening, Mr. Moody read the verse: "Let the redeemed of the Lord say so, whom He hath redeemed from the hands of the enemy." He then called upon those who had been brought to Christ in time of revival to tell about it. He was himself converted during a revival, in Dr. Kirk's church, in Boston, in 1856.

Mr. Sankey said that, though he could not date his conversion from any particular moment—with him it was like the sunrise rather than a flash of light—yet it was at a Methodist revival meeting in Pennsylvania that he received his first serious impression toward the new life.

Dr. Pentecost said that not only himself, but his mother, two sisters and a brother now in the ministry, were converted during a revival in Kentucky.

So many other persons sprang to their feet to testify that revivals were the occasion of their conversion that there was not time during the hour to hear them all. When the closing moment arrived, Mr. Moody asked all who had been converted in time of revival to rise, and nearly the whole audience responded. Those who could not say they were converted at such a time were glad to say that they had been greatly blessed in seasons of special revival work.



## CHAPTER XX.

### *PARENTS AND CHILDREN.*

DISCOURSE BY DR. BONAR—LIGHT IN THE HOUSEHOLD—HOW TO MAKE THE FAMILY CIRCLE “AS THE DAYS OF HEAVEN UPON THE EARTH”—THE SCRIPTURAL WAY OF BRINGING UP CHILDREN—EARLY CONVERSION, EVEN FROM INFANCY, TO BE EXPECTED.

Dr. Bonar said: In speaking to you on the subject of parents in their relation to their children, let me take for a starting-point the 118th Psalm and the 15th verse: “The voice of rejoicing and salvation is in the tabernacles of the righteous.” And I may connect with that what is said to have been the case in the days when there was darkness in Egypt. In the time of that darkness, it is said very beautifully that in all the tabernacles of the righteous, in all the dwellings of Israel, there was light.

There was light. Now, keeping in mind that I am speaking especially to parents, let me say something about light. Light in our dwellings contributes to health. An Italian proverb says: “If you don’t let light in your house, you will have to let the doctor in.” Light is necessary for the oxygenation of the blood in the veins. We cannot go on without good sunlight. I need not enlarge upon that, but I want you to know and be persuaded that there is nothing like sunlight in the dwelling. And in like manner there must be light in all the dwellings of Israel—the light of joy and salvation. To drop the figure, let me say that no family,

no parents and children, can ever be prosperous and healthy, body or soul, unless there is in the dwelling plenty of this gladness that is represented by the light. The family circle should be the happiest spot that you can point to. That is what I want to dwell upon.

Well, dear brethren, I want to show you that in Israel it was so. I hear a great many parents say: "Ah, if you enjoin your children to live in God's way, you are putting them under an unhappy restraint; you are making them gloomy. Well, the first case I take is Abraham's. I find God saying this of Abraham in the 18th chapter of Genesis and 19th verse. He says: I will not hide this that I am going to do from Abraham, seeing that he shall surely become a great nation: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." I think that is good family training. "He will command his children;" and if parents have no authority in the house, they are not fit to be parents. You must command. You must have command. It does not mean anything stern or very dreadful, but you must have authority, so that a word from you will suffice. "I know Abraham, that he will command his children and his household after him"—servants as well as children—"and they shall keep the way of the Lord." There is a promise with blessing to those who will command their children and household in the divine manner—"they shall keep the way of the Lord." Now, you may say to me: "I suspect Abraham's must have been a very unhappy household—very somber." I think it was the very opposite. Just think of the affection there was in Abraham's house. It was the home of the affections. When God wanted to make a trial of Abraham's faith, he

said to him: "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering." When you remember that this act of Abraham was to be a type of the Father offering His only begotten and well-beloved Son, you may still know more of the deep affection and the love and gladness that there must have been in Abraham's dwelling. I am quite sure that when Abraham and Isaac came back and met Sarah—she must have had an anxious time—and when they told her the whole story, their dwelling must have been filled with the melody and joy of salvation.

Now, let us go on to the time of Moses, and look at the 11th chapter of Deuteronomy and the 19th verse; this injunction is given to us three times, as if to indicate its importance: "And ye shall tell them (My words) to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door-posts of thine house, and upon thy gates." This is just a figurative way of teaching that everything in the household is to be regulated by regard to God's revealed will. And what will be the result? "That your days may be multiplied and the days of your children." Much sickness may be prevented in the house, perhaps, by better attention to God's will in the training of children. "In the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." "As the days of heaven upon the earth." Now, that is usually explained to mean just a long time—a length of time. Ah, it is not only length of time; it is the quality of the days that is described, as well as the length of the days. The Lord says, "This is the way to have heaven upon earth—to have the days of heaven upon the earth in your family circle." Is that the style in

which the things appear in your household? Is it so happy that your children can say, as they go out and in, "It is as the days of heaven upon the earth." That is what God wanted the family in Israel to be. I don't think there was anything of severe strictness there, or anything to make it otherwise than delightful. I may mention a passing instance to show how pleasantly things went on in the families in Israel. You recollect that when Caleb's daughter, Achsah, after her marriage, came to meet her father, Caleb said unto her, "What wilt thou?" "And she said unto him, Give me a blessing; for thou hast given me a south land; give me also springs of water. And Caleb gave her also the upper springs and the nether springs." See the affection between the parent and the child. The moment she asked this gift, his heart flowed out to her, and he said, "Yes, certainly, my child, take the upper and the nether springs." Caleb's house was a happy home, I am sure. Probably Christ had this in mind when He said: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." Jephthah's daughter, I think I could show, was one of the same kind. She was a most affectionate daughter, and had a most affectionate father. Indeed, the glimpses we get of Israel's dwellings always seem to show that they were full of light—full of kindness; they were "as the days of heaven upon the earth."

I wonder if the mothers here have studied the 31st chapter of Proverbs. Here we find a wife and a mother's character, and it is a grand character. "Who can find a virtuous woman?"—that is, a woman of worth; the word means worth—"for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and

not evil all the days of her life." There is a picture of the wife and mother in her house—faithful, loving and provident. Now notice some of the verses: "She seeketh wool, and flax, and worketh willingly with her hands." A very industrious and sensible woman! "She perceiveth that her merchandise is good." She takes care not to buy things that are not worth buying. And then it goes on to say: "She layeth her hands to the spindle, and her hands hold the distaff." That is to say, she uses every spare moment in some useful employment, and does not spend time gossiping with the neighbors. "She stretcheth out her hand to the poor; yea, she stretcheth out her hands to the needy." She has always something to give and a heart to feel for the less fortunate. "She is not afraid of the snow for her household: for all her household are clothed with scarlet." Before cold weather comes, she has made ample provision of clothing. "Her husband is known in the gates when he sitteth among the elders of the land." She takes good care that her husband is respectable. She notices how he goes out and in, and sees that he is properly dressed. She likes to see that he is all right, and for others to see that he is all right. "She openeth her mouth with wisdom." When neighbors or friends call upon her, she is not in such a hurry but that she can sit down and talk with them, and profit them with her wisdom. "And in her tongue is the law of kindness." What a happy household it must have been! "She looks well to the ways of her household"—her children, and all that is done among the servants, seeing that they eat not the bread of idleness. And now we come to the climax: "Her children arise up, and call her blessed; her husband also, he praiseth her." What do they say? "Many daughters have done virtuously, but thou excellest them all." Put in our way of speaking: Her children shall

rise up and say, "There never was such a mother as our mother. She excelleth them all." Her husband shall say, "There is no wife in all the country like my wife. She excelleth them all." Now there is a glimpse of Israel's happy family. Surely, in the tabernacles of the righteous there is something of light and sunshine and happiness, as the days of heaven upon the earth. I wish every mother would study this passage, and study it carefully.

Well, then, a word for the fathers. We go on to the New Testament for that—to Eph., vi, 4. Here is a word to the fathers specially. I don't think it excludes the mothers, but it is to the fathers principally: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." What is provoking them to wrath? Well, a father comes in weary, and when the children run to him they get something of this kind: "Oh, go away from me!" He irritates his children. They feel they cannot come near to him; he is not kind to them. Take care of that, father; and take care of leaving an impression on your children that you are anything like sullen. That will spoil the whole family arrangement. There can be no day of heaven upon the earth when the atmosphere is in that state—clouded instead of having sunshine. And take you care to bring them up "in the nurture and admonition of the Lord." Now, the admonition is teaching. Bringing up children in the admonition of the Lord is teaching them the Lord's way—fully instructing them concerning it—and this should be done from their earliest infancy. But what is nurture? I find it very hard in my own congregation to get them to take in readily this word. It does not occur often in Scripture—in our translation only this time. It means discipline and training; and you are not to be content with telling your children the right way, but you are to take

pains to train them in the right way—take pains with family discipline. And a great part of family discipline, I believe, may be found just here: in the example you show. An immense deal of the nurture is just the father's and mother's example. Now, I want to illustrate this. The father's and mother's example has a very great deal to do with the whole tone of the family; so much so, that I think before there can be a blessing in the family upon the children, we may lay it down as essential that the father and mother be cheerful and happy people. If the father and mother are not happy and cheerful, the children will never be so. It is the duty of the parents to be cheerful and happy. It is the duty of the father and mother to let the children see what they have got that carries them through all the cares and difficulties of life. Let the children see this without their being told it. Let them read it in their parents' daily life. Notice that very remarkable thing that is said about the jailer after his conversion. I suspect he must have been a rough man, and didn't show much affection toward his children before he was converted. But, on that very night in which he was changed, it is said, "he was baptized, and all his, straightway." And notice that other clause; it reads this way: "He rejoiced greatly with all his house, having believed in God." That means that the whole house became changed. There was a delightful affection now beaming upon him from his little children. He rejoiced "with all his house." His children could now come running to him, as the effect of his conversion. My dear friends, be certain that a father's and mother's influence in the family will not be very powerful if they are not happy themselves; and thus parents should feel their awful responsibility, not only for conversion in their own case, but for exhibiting the joy of the Lord in the family circle.

There must be light in the dwellings of Israel. This is no way interferes with your parental authority. You know, firmness in dealing with children is a very different thing from sternness. You may be exceedingly firm, and they may see that it is all because of your affection to them. A child says, perhaps: "Oh, papa, will you let me go to that show?" And you can say, "No; I know better than you, and at another time you will agree with me." Let your children see that if you refuse them what they want, it is all because you love them so much. I know in my own father's house, this strictness of discipline that sprang from love worked well. There were eight of us—five brothers and three sisters; and we were brought up in Scotland in the strictest way. People may say: "Ah, that rigorous Scottish way: that is Judaism"—as they used to call it. But I can assure you that there never was a happier house than ours was. On the Sabbath Day, there was never a thought of doing anything like work, even writing a letter. We were taught that it was the Lord's Day, and only the Lord's. We didn't even take a walk that day. I don't mean that we didn't walk to church and get the open air; but such a thing as walking for pleasure or amusement was out of the question. You may think it must have been rather dull and gloomy. It was anything but that. On Sunday, we had the whole eight of us together, and that made it one of the most lightsome days possible. We went to church together, came home together, sat down and took our meals together, and then got our books and Bible exercises. And we always had singing. I cannot say that we were as good as Mr. Sankey at singing a tune, but I think we were as good as Mr. Moody. You have a great advantage in this country that nearly every family can sing hymns, and sing them well. We didn't have that advantage in our country, but

we had delightful singing nevertheless. I remember my father used to throw in now and then a pleasant remark, and my mother would throw in something, and we used to enjoy these occasions very much. Then we used to have the Catechism, for we always learned a question of the Shorter Catechism as regularly as the Sabbath came around; and when we got through it, began it again with the proofs. People will say, "Ah, that is very gloomy work." I can assure you it was nothing but pleasant. We never entered a theater. The only time I was ever in a theater was when I went to preach in one. The boys at school used to try to tempt us and taunt us; you know boys cannot always bear that easily; but then, if we felt it, we always knew: "Those boys don't know what we have instead. We are far happier at home than they ever are in the theater." As for balls or theaters, we knew absolutely nothing of them. And yet I will venture to say that we were as cheerful and happy a family as could be found. I never heard an oath within my father's doors by any one. No one in our house owed a debt to any one. My father was strict in the observance of his duties toward others, as well as toward us and toward his God. All this made our household light and delightful. I dare say we did grumble now and then, but that was just because we didn't know what was best. Perhaps you would like to ask the question: "Did your father and mother often speak to you about your soul?" Well, they expected us from the earliest days to be Christ's. They used to tell us that it ought to be so; and they had their own way of treating us. They didn't speak a great deal directly, except as opportunity occurred. And here I may mention an incident. A brother minister of mine, a most devoted man, had a son, who died when he was about, I think, seventeen—a real Christian lad. When that lad was admitted to the Lord's

table, his father thought, "Now, I will not be content with my own judgment of the case," and so he had two of the office-bearers meet the young man and talk with him. One of them was so much interested that he asked, "Tell us how it was that your concern about salvation began. Was it your father's sermons?" "Oh, no; I liked my father's sermons; I liked to hear him preach; but it wasn't that." "Well, was it what your father said to you in the house?" "No; he often spoke to us at the fireside, but it wasn't that, either." "Then, what was it?" "Well, I will tell you what it was. I noticed what he said in his sermons, and I noticed what he said to us in the house, and I said to myself, 'I wonder if he believes it all?' And I used to watch him when he wasn't aware, to see whether he was in real earnest with all he said. I never found my father inconsistent, and I got such an impression of the reality of eternal truth from that circumstance; it was that that made me seek salvation." You see it was the example. It was not the words of the preacher, but it was the life. Oh, parents! live before your children so that they shall be constrained to feel that what you say is true. "Let your light so shine before men," and let your light so shine before your children, "that they, seeing your good works, shall glorify your Father in heaven."

I would like to have said something about the children of the covenant. In 1 Cor., vii, 14, Paul says of the children of believers that they are holy, they are set apart for God. There is a great meaning in that. It does not mean necessarily that all of them shall be saved, but it looks with a very encouraging aspect upon the Christian family. And as a fact—I think I am speaking right—I don't know what other parents may say on it, but I think I am speaking true when I say that when both father and mother are one in training the children of the Lord, it is a very, very rare thing

not to find the family walking in the fear of God. But perhaps the mother is not a converted woman; she may be a gay woman, or at least worldly. Or perhaps the father may be a covetous man—set upon the world. If that is the case, the whole family arrangement is spoiled. People may say: “Look at Eli; his sons did not turn out well.” I don’t know what kind of a mother they had. Perhaps they hadn’t a godly mother; at least, I would be inclined to explain it that way. David’s children turned out ill, as the result of their ill training. You know it is said of Adonijah that his father had never said “No” to him, and I suspect that David did the same with Absalom. When children turn out ill, the fault is generally to be found in one or both of the parents. But as a rule, when both father and mother are one in the godly upbringing of their family, it is very rare not to see the children turning out well. In the baptism of my own children, I have always felt that I am putting them into the hands of the Father, Son and Holy Ghost, and can say, they are holy; they are set apart for Them; they are vessels for Them to look after; they are vessels for Them to care for; and it is a great encouragement.

Finally, let me say to parents—I have left a great deal unsaid—remember this, that you are to be all along expecting the conversion of your children from their earliest years. I believe in early conversion. I cannot tell how soon it may appear. I think there are conversions from the womb. Indeed, we have one instance of this in the case of John the Baptist. But we are to do our part. We are to let our children see Christ reflected in us, and lead them to love Him. Parents, would it not be a dreadful thing if you should be taken away and leave behind you children who cannot tell whither you have gone? You don’t live a happy Christian life. You don’t fill your household with the light of rejoic-

ing and salvation. And when you have gone—oh, they like to think you are in heaven; but you can make it unmistakably sure that you are. If you can do that, you may expect that they will all meet you there.



## CHAPTER XXI.

### *HINTS ON PREACHING.*

SUGGESTIONS BY MR. MOODY—NATURALNESS—USE OF ILLUSTRATIONS—SEIZING AND HOLDING ATTENTION—SIMPLE LANGUAGE—TALKING TO ONE PERSON—OTHER PRACTICAL POINTS—REMARKS BY DR. PENTECOST.

One evening, Mr. Moody said that he had been asked to give some hints on preaching. It was a great deal easier to criticise and say how a thing ought to be done than to do it; yet if there was anything he could say that would help his brethren, he would be glad to say it. We ought all to help one another.

In the first place, said he, no man ought to give up his business and enter the ministry unless he feels that he can't help it. There are a great many men in the pulpit who ought never to have been there. They have mistaken their vocation. They might have been much more useful as business men, or lawyers, or doctors, or mechanics. A man should only enter the ministry when he is constrained to do so by love to God and love to man. It cost me the hardest struggle of my life to abandon business and give myself entirely to the Lord's work. I was driven into it. The best evidence that a man is called to the ministry is the actual consequence of his efforts. A man should see souls saved as the fruit of his work before he concludes that his entire time ought to be given to that kind of work.

Another thing: If a man is going to preach, he wants to be himself. Let him be perfectly natural. If he tries to be

like anybody else, people will soon see it, and his vanity will be exposed. Such a man can do no good.

Another thing: We must imitate the mode of teaching of Jesus Christ. He taught in parables; and travelers say that there is hardly a natural object in Palestine that He did not make use of to illustrate some truth. He spoke so that even the little children could understand Him. There isn't an unrepentant prodigal in this country that would not like to get the story of the prodigal son out of his mind, but he can't. Stories and object lessons help to fix truths in the mind. Often I have heard a speaker trying to explain some truth, and thought, "Oh, if he would only give us an illustration!" What is addressed to both the eye and ear makes more impression than what is addressed to the ear alone. Use the imagination. Weave in illustrations. Illustrations are to truths like windows that let in the light on them.

Another thing: When you talk to people, get their attention at once. If you don't get their attention the first ten minutes, you have lost your audience. Satan tries to divert their minds, and if you don't get hold of their attention the very first thing, they will be thinking of business, making bargains, marrying wives, and roaming all over the world. Start out with some striking thought or some illustration that will seize their attention, and you will generally manage to hold it.

Another thing: When a man has a reputation for being long, he had better get out of the ministry. Did you ever hear any one complain that a minister's sermons and prayers were too short? But how often do you hear complaints that they are too long. Congregations are dwindling away for that reason when they ought to be increasing. Young people are falling away from the habit of attending church.

Remember that we are living now in a fast age—a century of railroads and telegraphs. Men's minds move quicker than they used to. So let us say what we want to say in as striking a manner as we can, and then stop. Many men don't know just where to stop, and think they must round out a passage nicely so as to leave a good impression. But it is a great deal better to stop abruptly than to feel around for a good stopping-place.

Another thing: I have heard men say, "Now, my friends, I have got a very striking incident; it is a very striking one, very thrilling;" and then go on four or five minutes without telling it. If you have an impressive story or thought, don't tell the people that it is impressive. Let them find that out themselves. Let it take them by surprise.

Another thing: Don't use big words. Remember that the great majority of people can't understand them. Two ministers, discussing this point, asked a man if he could draw an inference. "I don't know that I could," said he, "but I have a strong team of horses, and I am pretty sure they could." And don't be all the time saying, "It doesn't mean that in the original," just to show that you know Hebrew and Greek. Plain people don't like that. If you have to refer to the original to explain a point, do it in such a way that it will not look as if you wanted to parade your learning. And then don't strive for smooth-sounding phrases. Some men try hard to be eloquent. Any man that does that makes a fool of himself. He can have no influence. Men will say of him, "He cares more for his reputation than he does for my soul."

Another thing: Don't talk to men when they are asleep. How some ministers can do this is to me a mystery. If you find people getting drowsy, make yourself more interesting,

or tell them a story about something right in that neighborhood; at all events, do something to wake them up. If you can't wake them up in any other way, get them to sing. Dr. Bonar tells us that in a certain part of Scotland it used to be the custom for a man when he got sleepy to stand up. I don't know but we might adopt that custom now.

Dr. Pentecost said he thoroughly agreed with what Mr. Moody had said about the call to the ministry. He was pained to see many religious papers explaining the dearth of students for the ministry by pointing to the attractions of business and the professions. Any man so drawn away by worldly inducements was better out of the ministry. As for himself, he believed he could not live under the woe that would rest upon him if he did not preach the Gospel. One reason why many ministers are ineffective is because they feel it a task to prepare two sermons a week. He believed that if every sermon were considered a message from God to men, it would not be thought a task. The call to the ministry applies to every sermon, and it is quite possible when preparing every sermon to feel that you are called to preach it. The best sermons are those that you preach to yourself quite as much as to your hearers. In regard to people sleeping, an old preacher said: "It is mighty hard to preach to roast beef and baked beans." People often put themselves in such physical conditions that God himself can't reach them. In regard to long sermons, Mr. Moody must remember that he can talk more words in a minute than any man on this continent. Dr. Pentecost, in some further remarks, spoke of the importance of more study *in* the Bible, rather than all around it, in our theological seminaries.

Another thing: I once read of a lawyer who used to pick out the dullest-looking man in the jury and talk to him, believing that what that man could understand the others could.

He was generally successful. It helps me a great deal to pick out one person, a young man or a young girl, and talk as if to that one alone. Of course you shouldn't keep your eye on one person all the time; he might become embarrassed; but if you talk as if to one person you will have more effect on the mass.

Again: Some object to bringing in things that make people laugh. I don't know that I ever intended to make people laugh. If a man tries to make people laugh—makes a study of it—he will be sure to make a fool of himself. But if your way of illustrating a truth happens to raise a laugh, there is no harm in it, and it may do a great deal of good. You know, when you are carrying a pan of milk, if the milk moves to one side, how easily it moves to the other side. When people have laughed at something, then is the time when you can get at their deepest feelings. At all events, it is a great deal better to have them laugh or smile now and then than to have them go to sleep.

Again: It is a good thing to catechise the people a little now and then, to see if they understand your sermons. A man said to me in Chicago: "I liked your sermon last Sunday." "Did you? What was the text?" "I can't remember." "What was the subject?" "I can't remember." "What do you remember?" "Well, I liked the way you talked." It was a lesson to me. If that is all people remember of what you say, you will not do them much good.

Again: Don't be afraid to say things that will make people mad. That may be the only way to bring them to a conviction of sin. When a baby has to be waked up, it often wakes up cross. Don't be discouraged if people wake up mad. If they are unforgiven sinners, it is better to give them the truth and wake them up mad than to let them sleep on.

And again: Don't make yourself too cheap. Some men just talk, talk, talk—talk on any subject, talk all the time, talk by the yard. Be very careful to speak only when you have something to say. If you have nothing to say, don't say it. When men talk just for the sake of talking, the churches don't want them, the Sunday schools don't want them, the prayer meetings don't want them. There is no place in God's vineyard where they are wanted. They are just nuisances. Now, I believe that it is the privilege of every child of God to be used by God in his or her voice, but it is a study. We are to study just how and where to speak, and be guided by the Spirit of God.



## CHAPTER XXII.

### *OUR SOURCE OF POWER.*

ADDRESS BY THE REV. DR. A. J. GORDON, OF BOSTON—FRUITS OF THE SPIRIT—CONVERSION, TO TAKE—CONSECRATION, TO GIVE—PRIVILEGE OF THE CHRISTIAN TO BE SO FILLED WITH THE POWER OF THE HOLY GHOST AS TO OVERFLOW.

Dr. Gordon said: It refreshes me to remember that we have the Holy Spirit always with us. In the 9th chapter of Acts, and 31st verse, we read: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." It is our privilege to walk in the comfort of the Holy Spirit. We ought to have real, solid comfort when the Comforter is with us. One of the fruits of the Spirit is joy. Said a minister: "A man once came to me saying, 'I am not happy. I am praying all the time for it, and yet I am not happy.' I said to him, 'Don't pray to be happy, but pray, Father, glorify Thyself.' " You remember the words of the Lord Jesus: "Now is My soul troubled, and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." It was not a question of being saved from the trouble, for He immediately turned from that and said, Father, glorify Thy name. I believe that is the great secret of power. I remember Mr. Jay, in his "Morning Exercises," speaks of a poor woman in his parish, who was one of the most distressed Christians he ever saw. She was always in

trouble. She said to him: "Oh, Mr. Jay, if the Lord knew how much trouble I was going to cause Him, He wouldn't have had anything to do with me." He answered her that God did know what trouble we were going to cause Him, every one of us. However faithless and backsliding we were going to be, He knew it all from the beginning, and yet He did have to do with us, and received us. She wiped away her tears, and said: "Well, if the Lord does save me, He will never hear the last of it." And that should be the spirit of us all. Let us feel that, as brands plucked from the burning, we must praise Him, and praise Him, and praise Him, throughout eternity. We just want to enter into the comfort of the Spirit. It is for us to appropriate it. Another of the fruits of the Spirit is peace. You haven't to make your peace with God; it has been made for you, and you have only joyfully and gratefully to enter into it. What a different thing is making peace with God from entering into peace. A man is "bound over to keep the peace." But when a sinner is saved, God's peace keeps him. And again, another of the fruits of the Spirit is love. Can anything be more tender than those words of Paul in Rom., xv, 30?—"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit that ye strive together with me in your prayer to God for me." The "love of the Spirit"—that is what we have. The church of Ephesus is spoken of as having left its first love. A plain man once rose up in a meeting and said: "My friends, I have found out a new interpretation of that passage. I think the first love is God's love toward us. 'We love Him because He first loved us.' The trouble is that we are taken up with our love to God. I have been in that condition myself, and now, after many years, I am more than ever dissatisfied with my love to God, and I just want to rest on

His love. I want to get back to-night to the first love." Whatever may be thought of that as an effort of interpretation, it is undoubtedly true that we need to realize the great love of God to us—of Father, Son and Spirit—and then we will have no lack of love to others.

I would like to say something on the subject of being filled with the Spirit, and its relation to our work in the world. Now, a great many seem to think that being filled with the Spirit is something mysterious, intangible, and difficult to apprehend. This cannot be so, because it is a command that we be thus filled, and God would not command anything so mysterious that we could not grasp it, apprehend it, undertake it. It is just as much a command as that we should believe on the Lord Jesus Christ, and do works meet for repentance. We are to live in communion with the ascended Christ, and so drink in the power of the Spirit that we shall be filled. Only thus can we have power. For you must have noticed this fact, that there is no marked instance of great success on the part of Christ himself and the Apostles where we do not have the account prefaced by some such words as "being filled with the Holy Ghost." It was so when Peter came before the council. It was so when Stephen saw Jesus. It was so when Paul gave that awful rebuke—spoke those burning words to the sorcerer. All through the Acts of the Apostles, when anything signal or mighty is done, you have it prefaced with the remark, "being filled with the Holy Ghost." And I suppose it is just as true to-day. If we do anything great in the name of the Lord Jesus, it is because we are filled with the Spirit. I want also to call your attention to this further fact, that if a man is filled with the Spirit, power will flow from him inevitably. The accidental miracles of our Lord are among the most remarkable—those that, as it were, He spilled over

by the way. While He was on His way to do one miracle, He dropped another, almost as if He didn't intend it. He was going to heal the daughter of Jairus, when the woman with an issue of blood reached out her hand, touched the hem of His garment, and was healed. When an electric jar is filled, only a touch will unload it. So it might be in the experience of every believer. If he is in the Spirit, filled with the Spirit, he will do work for the Master almost accidentally; he will do good without knowing it. I saw in one of the daily papers a story which may help to illustrate the point. "I was riding," said a gentleman, "between Boston and a city in the West, and I was greatly puzzled to notice that, while there were two tracks that ran side by side, one of the tracks was very green, and the other was sandy and barren. I asked a gentleman how it happened. 'Why,' said he, 'I will tell you. This track here that is so green is the one on which they bring vast cargoes of grain from the West to the ocean, and it is inevitable that some of the wheat, rye, barley or oats shall be shaken off into the ground. Then it takes root and springs up. On the other track is where they take the empty cars back, and of course no seeds drop out, and the track isn't green.'" I thought that that represents two classes of Christians. The one class prove unfruitful because they have not made way for the Spirit to enter into them and fill them. The other class are so filled with the Spirit that they drop seeds here and there and make the wilderness rejoice and blossom as the rose. They make even the desert become a garden, and they do it inevitably. Oh, I think I know some Christians who have done good without knowing it, without intending it. I don't know but that, if we were fully the Lord's, the greater part of the good we did would be that of which we were not cognizant. Service would overflow from us. That

is the true idea, is it not, of the Christian? Speaking of the Spirit, Christ said: "He shall be in you a well of water"—not that needs to be pumped, not that needs to be dipped, but a well of water—"springing up into everlasting life." There is the overflowing; and if we have the Spirit dwelling in us in His fullness, we shall be constantly thus overflowing. Oh, dear brethren, I would that this hour we might thus be filled.

If we are to be constantly filled with the Spirit, it must come from the daily consecration of ourselves to the Lord. I want just to make that point clear. In conversion, we take; in consécration, we give. I don't think there is a passage in the New Testament, where, speaking of the subject of conversion, the unbeliever is asked to give; it is always take. Just think of it. "God so loved the world that He gave His only begotten Son." What do we do with a gift? Take it. God gave Jesus Christ, and we take Him. "The gift of God is eternal life." And what are we to do with that gift? "Whosoever will, let him take of the water of life freely." So it is constantly; and I think that if that could be made plain to every unconverted person, it would then be perfectly easy for them to understand how they can be saved now. Not long ago, a man who was telling his experience, said: "I remember the time when I didn't know whether I was converted or not. I was for many months in that position. I knew that I wanted to give myself to the Lord, and yet I didn't find rest. Friends said to me, 'Pray on;' but I didn't get it that way. At last, some one had wisdom enough to tell me, 'Just take what the Lord has given, and go on your way rejoicing.' I did so, and light came into my soul." During our tabernacle work in Boston, some one said to me: "There is a lady over there who has been here every night. I know her very well. She has

been in great darkness of mind because she can't get converted. She is a very wealthy lady, and lives in a fine house, given to her by her husband. But she is in great distress of mind about her soul. I wish you would go and talk with her." I talked with her. "Haven't you peace with God?" I asked. "No; I have been seeking it for years." "What have you done?" "I have done everything. I have prayed, consecrated myself, been liberal, given everything that the Lord seemed to ask. I am sure I have done everything I could." "Yet you haven't peace?" "No; and I don't seem to be any nearer than when I first began." "Well, certainly the Lord wants to save you. Do you own the house where you live?" "Oh, yes." "How do you know you own it?" She stopped, and didn't know exactly what to say. Said I: "I suppose you know you own it, because, when you walk through the house, you feel happy. You walk around the house and look at it, and it makes you so happy to look at it." "No, that isn't the reason. It is because I have got the deed my husband gave me before he died." "Well, now; all this while you have been trying to get God to give you something. Let me tell you, first of all, that He *has* given you something, and, in order that there may be no doubt about it, I want you to receive it on precisely the same evidence as that by which you know you own your house." I opened to these words, and said: "Read them after me—'This is the record'—ah, we have got the title here. You have been looking at your feelings, and at what you have been doing. 'This is the record, that God hath given to us eternal life, and this life is in His Son.' Then God has given us eternal life in His Son. Do you accept Christ? Have you accepted Him?" "I have tried to. I believe I do." "Then, if you have accepted Christ, 'He that hath the Son hath life, and he that

hath not the Son of God hath not life.' ” We read on: “ ‘These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life.’ There it is, in black and white.” She went away smiling. She thought she had got a new revelation, but it was only a new apprehension of the old revelation. Then let us tell those who are in the dark on this subject, that they have only to take the gift; that they may say: “Unworthy and sinful as I am, I now take this gift of eternal life as it is offered to me in Christ. So you see, in conversion, all we have to do is to take. But in consecration, we have to give. The Apostle Paul says: “Present your bodies a living sacrifice unto God. In other words, “Give your time, strength, intellect, heart, everything you have and are, to the Lord. If you give yourself, it doesn't matter what else you give. Your gold and silver will be sanctified. Give yourself utterly to God. Let your body become indeed a temple of the Holy Ghost. Then shall you know what it is to be filled with the Spirit, and you shall abound in every good work.



## CHAPTER XXIII.

### *THE GREAT COMMISSION.*

DISCOURSE BY THE REV. DR. BROOKES, OF ST. LOUIS—WHO ARE TO  
PREACH—TO WHOM WE ARE TO PREACH—WHAT WE ARE TO  
PREACH—THE ONE IMPERATIVE COMMAND TO EVERY CHRISTIAN.

Dr. Brookes said: Let me ask your attention to the words in Mark, xvi, 15: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is the great commission. To whom was this commission given? To the immediate disciples of our Lord—a company of humble fishermen. Only a moment before, as we read in the 14th verse of this chapter, He had found it necessary to "upbraid them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." It was to men like these that He left the work of proclaiming the Gospel after He should ascend.

And now what is the commission? Let me ask your attention to the first word of it. It is: "Go ye into all the world, and preach the Gospel to every creature;" not "Stay at home, and wait for sinners to come to you." Christ himself set the example of going. We are told in Mark, ii, 35, that, "In the morning, rising up a great while before day, He went out"—no doubt He was weary—"and departed into a solitary place, and there prayed." And then every little

while He would say to His disciples: "Let us go into the next town." "Let us *go*." He set us the example of going, with earnestness and energy—going all the time, until He went, in obedience to God's will, to the cross.

What were the disciples to go with? I do not underrate what the world values so highly—culture and all that; but let us remember that these disciples were poor, illiterate men. Christ said to them: "Don't provide yourselves with scrip. Don't take two coats. Go in simple dependence upon the power of the risen Christ, trusting to Him for all that you need." Perhaps they had said to Him: "Why, we haven't been to school. We have no means." But He told them not to think of that. He said: "Go, bearing the simple message of My love to dying men. Go, trusting to Me for all your wants. Go, and let men see what manner of men you are; and they will be forced to believe that the arm that was mighty enough to save you is the arm on which the world swings. I must have objects on which to lavish My love. Go out into the highways and hedges. Go! Go!"

Who was it that was to go? "Go *ye* and preach the Gospel." It was not angels who were to go. Angels could not preach. An angel struck off the chains that bound Peter, and opened the prison doors to allow him to go and preach; but the heavenly visitant was not permitted himself to preach. Man has been chosen to proclaim the Gospel to man. And I want to lay it upon your hearts that you are all personally ambassadors for Christ. It is not simply certain men who have been selected by their brethren of different denominations and set apart by the observance of certain forms and ceremonies. Every Christian in this place this afternoon—the oldest and the youngest, the educated and the uneducated—is an ambassador for Christ. You are all empowered to go forth in Christ's name and beseech sinners

to be reconciled to God. Every believer in this audience is bound by the highest considerations to give God his measure of service. We are all commanded to do what we can toward preaching the Gospel to every creature. And every one who obeys this injunction, finds, by a very happy experience, that the most natural and delightful thing a Christian can do is to tell the glad news to others. All God's commands are in the line to the desires of the regenerated heart. When He commands us to proclaim His mercy to others, that command is in line with the prompting of the Holy Ghost within us. It is no hardship; it involves no self-denial. If we are really members of Christ's body, and temples of the Holy Ghost, it is our highest joy in life to proclaim the story of the cross.

Where are we to go? The command is: "Go ye into *all the world*." They were to go into all the world, and preach the Gospel "among all nations, beginning at Jerusalem." Who but One that was the Son of God could have entertained such a conception—starting with these few, humble, unlettered men at Jerusalem, and terminating with nothing less than the habitable globe itself? Were He merely human, such an idea would have been preposterous. How were these men to propagate this religion with all the philosophy and literature of the world against them? And yet the apparently impossible was accomplished. They went forth and preached everywhere, "the Lord working with them, and confirming the word with signs following." Notice here that the Lord worked with them, but He could not have worked with them unless they had worked. Every Christian who is not working is just hindering the Lord from working with him. But whenever any one is found putting forth honest effort in Christ's name, then the risen Christ, the personal Christ, is found working with him, and manifest-

ing His power through him. We are, I say, commanded to "go into all the world and preach the Gospel." Some people, it is true, are not in a condition to receive the good news, and so we must not be surprised if men do not heed our words and repent. A young man was once in prison, and a friend who took an interest in him worked very hard to get him liberated. At last, after a great deal of difficulty, he secured a pardon from the Governor. With that pardon in his pocket, he went to see the prisoner in his cell. To his astonishment and grief, he found that the young man gave not the slightest sign of penitence. On the contrary, he vowed that when he got out he would kill the prosecuting attorney, and kill the judge who sentenced him. His heart was harder than ever. His friend reasoned with him and pleaded with him, but all to no purpose. The messenger of mercy was compelled to go out with the pardon still in his pocket, and leave the obdurate man to his fate. So it is with many of the sinners to whom we are to preach. But, nevertheless, there are many who *are* in a condition to receive the good news, and who will hear it gladly when told in simplicity and in the power of the Spirit. When Jesus preached, we are told that the common people heard Him gladly.

Let us look at that word "preach." The disciples were told to "*preach* the Gospel to every creature." The word "preach" here means not only to speak in set and formal discourse, but to talk the Gospel. It means talking as well as what we understand by preaching; talking in the freedom and familiarity of personal conversation. It also means to tell or announce thoroughly. Paul for three Sabbath Days reasoned with the Jews out of the Scriptures concerning Christ. A good many people could tell all they could recall about the Lord Jesus Christ in the Old Testament in about

three minutes. Paul found enough to occupy him three Sabbath Days. Jesus Christ is before the mind of the Holy Ghost from Genesis to Revelation. If we are to be successful, we must tell what we find about Christ all through the Bible.

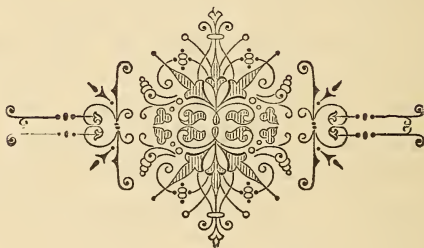
What is it that we are to preach? "Go ye into all the world, and preach *the Gospel*." Paul says, in 1 Cor., xv, 3, 4: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day, according to the Scriptures." Notice those words, "according to the Scriptures." When a man rests on God's Word, he can speak boldly; he is not afraid of a face of clay. A man may have an impressive delivery and poetical rhetoric; but every pulpit in the land may be tested by this rule: "Is what is said, according to the Scriptures?" I would like to set it ringing in the ears of every professor in a theological seminary, every pastor, every evangelist, every Sunday school teacher, every private Christian, that he is not preaching the Gospel unless he preaches the atonement of Christ for our sins, in our place upon the tree, as the only means by which eternal justice could be satisfied, and fallen man forgiven. If an angel from heaven should preach any other gospel, let him be anathema. Though he should appear among us resplendent in the raiment of the celestial hosts, yet should we say: "Avaunt! thou cursed wretch. Back to the depths of hell from whence you came! Though you may have pretended to come from Heaven, you are speaking by the authority of the Devil." Any man who denies the atoning sacrifice of Christ by the shedding of His precious blood as the only way of salvation, is preaching another gospel than the one delivered to us; and he will as certainly call down upon him the curse of

God as that he is a living being. You may say that is very plain. I mean it to be plain.

To whom is the Gospel to be preached? "*To every creature.*" This means personal, hand-to-hand contact with the unsaved—man to man and woman to woman. Look through the Scriptures and you will be surprised to see how much springs out of interviews with single persons. The call is to you personally, and it summons you to personal dealing in the name of Christ with every creature in the range of your influence. No matter how low, no matter how foul he may be, no matter how forgotten by the world, your Master is able to save to the uttermost, and you are His appointed instruments to proclaim His mercy. He doesn't say: "Go and address great multitudes;" but He does say: "Go and preach the Gospel to every creature." In looking at some apparently hopeless case, you may be tempted to think: "Oh, some creatures are hardly worth saving;" but how do you know that from that very one a rich tribute of praise may not arise to the Lord Jesus Christ? I believe that in these last days Christ is dealing in a very strange way, as it may seem to us; when He is taking up pugilists, thieves, and illiterate and outcast men, and using them to bear testimony to the power of His grace. It is no concern of ours whether the creatures with whom we deal are prepossessing or not. The command is to "preach the Gospel to *every* creature."

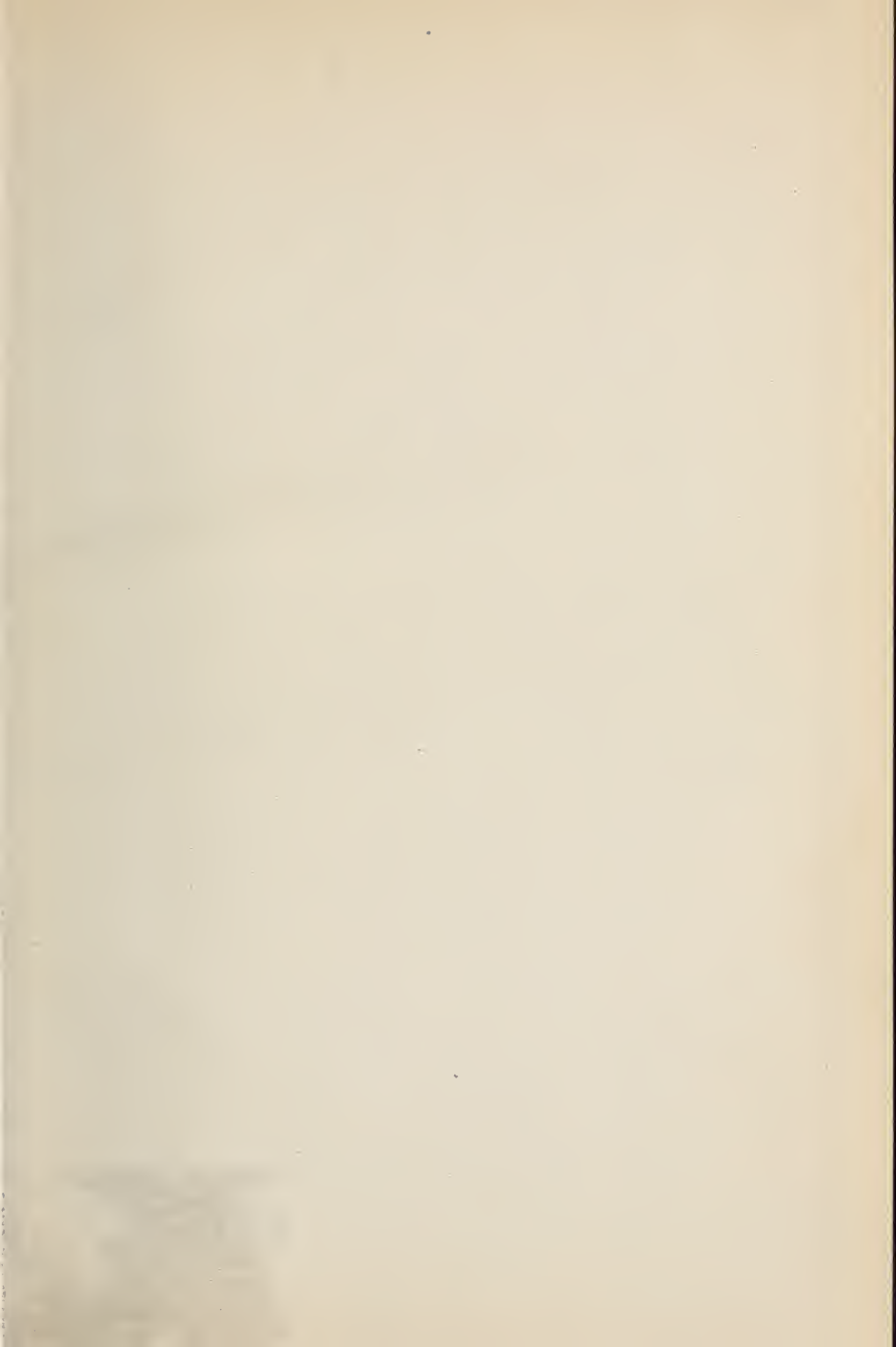
And now, what is the result of the preaching of this Gospel? "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." How simple it is. I thank God for this simplicity. The way of salvation is made so plain, and the consequence of accepting or rejecting it is made so clear, that he who runs may read. Let us make these great central truths as plain in our preaching as

they have been made in the Scriptures. Let us give them the same relative prominence in our preaching as God himself has given them in His written Word. Let us "preach the Gospel to every creature," and let us tell them *all* the truth.







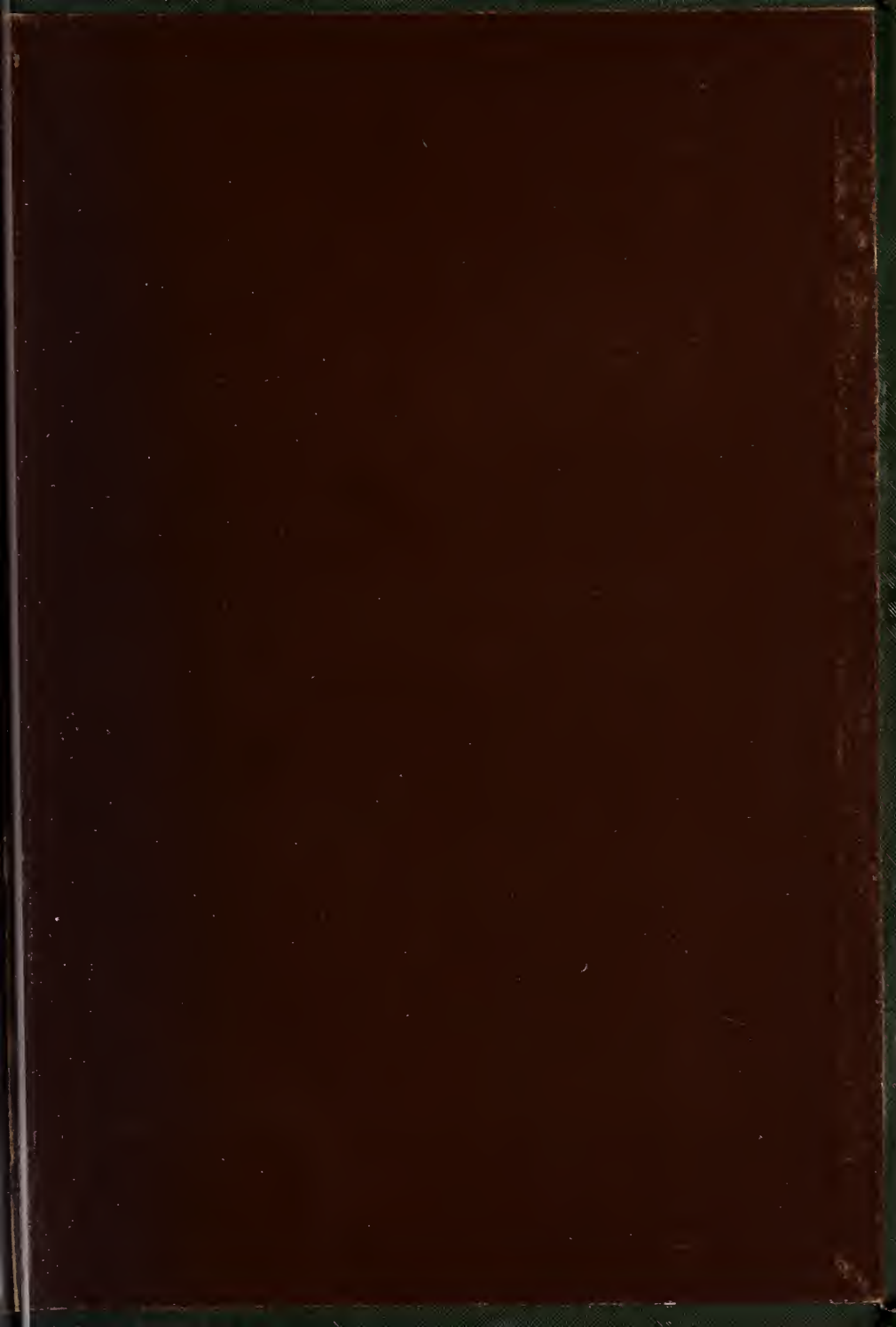


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